inserted *hamzas* wherever they would be used in modern writing and have treated the *wāws* and *yās* accordingly. Only when the meaning of the word could be affected, as in the case of *hawā'* (= air) and *huwan* (= abysses), have I expressed my hesitation in the apparatus or more explicitly in the commentary.

The following signs were used:

\+ An addition in the manuscript(s) mentioned.

— An omission in the manuscript(s) mentioned. A single word omitted is repeated after the (—) sign to assure clarity. If more words or whole lines are omitted, the limits are indicated with the same numbers, e.g. 4 4.

(hākaḏā): If agreement of the manuscripts has to be explicitly indicated.

2 ×: A word is repeated unnecessarily.

(*fī l-ḥāšiya*): A marginal note.

II. The Translation

THE RADIANT COSMOGRAPHY

CONTAINING THE COSMOGRAPHY OF TRADITION

By the Master Ǧalāl ad-Dīn as-Suyūṭī

The list of its chapters:

1. The Throne and the Footstool
2. The Tablet and the Stylus
3. The Heavens and the Earths
4. The Sun, the Moon, and the Stars
5. The Night, the Day, and the Hours
6. The Water and the Winds
7. The Clouds and the Rain
8. The Thunder, the Lightning, and the Thunderbolt
9. The Milky Way and the Rainbow
10. The Earthquake
11. The Mountains
12. The Seas
13. The Nile

In the name of God, the Merciful, the Compassionate!

Praise be to God, Who taught us what we did not know!
And God's blessing and peace on our lord Muḥammad, on his family, and on his Companions.

And then: This is a book on cosmography, which I have compiled from the traditions and executed on the basis of the old narrations. It was my goal that those with intelligence might rejoice and those with eyes take heed.

I gave it the title: "The Radiant Cosmography containing the cosmography of tradition".

And I ask God for a good intention and a pleasing conclusion!

The First Chapter

What is mentioned concerning the throne and the footstool

1. Words of God Most High: "And He is the Lord of the great throne".

2. And again: "His footstool extends over the heavens and the earth".

3. Ibn Abī Ḥātim, in his *Tafsīr*, and Abū š-Šayḫ, in his *Kitāb al-ᶜaẓama (Book of Greatness)*, produce the following tradition on the authority of Wahb b. Munabbih: "God Most High created the throne from His light. The footstool is attached to the throne. And all the water is inside the footstool, and it rests on the wind. — Around the throne there are four rivers: A river of glittering light, a river of blazing fire, a river of snow so white that the eyes become radiant under its influence, and a river of water. The angels are standing in these rivers, praising God Most High. — And the throne has as many tongues as there are tongues in all creatures. With those tongues it praises God and repeats His name."

4. Ibn Abī Ḥātim and Abū š-Šayḫ, on the authority of Saᶜīd aṭ-Ṭā'ī, cite this tradition: "The throne is a red hyacinth."

5. Further, Saᶜīd b. Manṣūr, Ibn Abī Ḥātim and Abū š-Šayḫ, on the authority of Muǧāhid, quote the following tradition: "The heavens and the earth contain only as much of the throne as a circle holds of the ground of the wide desert."

6. Abū š-Šayḫ quotes Ibn 'Amr as saying:
"God created four things with His hand: Adam, the throne, the stylus and the garden of ᶜAden. And He said to the other creatures: 'Be!' — And they came into existence."

7. And, on the authority of Ibn ᶜAbbās (may God be pleased with them both!), Abū š-Šayḫ and Ibn Abī Ḥātim produce the following tradition: "No one can correctly assess the magnitude of the throne except He who created it. As for the heavens, they are, when compared with the creation of the Merciful, like a dome in relation to a wide desert."

8. Aṭ-Ṭabarānī and Abū š-Šayḫ, on the soundly established authority of 'Abdallāh b. ᶜAmr b. al-ᶜĀṣ, quote the saying that the throne is encircled by a snake, and that revelation descends as along the links of a chain.

9. Abū š-Šayḫ relates on the authority of aš-Šaᶜbī that God's messenger

(God's blessing and peace be with him!) said: "The throne is of a red hyacinth. One of the angels looked at it and its magnitude. Then God revealed to him: 'Truly, I have placed in you the power of seventy thousand angels, each having seventy thousand wings, so fly!' — And the angel flew with the power given to him and the wings, just as God wanted him to fly. He stopped, looked at his place, and he had not budged at all."

10. And he quotes Muǧāhid as saying that the footstool, in relation to the throne, occupies only as much space as a circle on the ground of the wide desert.

11. From ar-Rabī' b. Anas he takes the following statement concerning the word of the Most High 'And the roof raised high': "This is the throne. 'And the overflowing ocean': This is the upper water which is under the throne."

12. Concerning God's word 'And the overflowing ocean', Saᶜīd b. Manṣūr, ᶜAbd ar-Razzāq, and Ibn Abī Ḥātim mention that ᶜAlī b. Abī Ṭālib (may God be pleased with him!) said: "An ocean under the throne."

13. Ibn Abī Ḥātim quotes Kaᶜb as saying: "Truly, the heavens are in relation to the throne like a lamp suspended between heaven and earth."

14. As Ibn Abī Ḥātim reports on the authority of 'Umar b. Yazīd al-Baṣrī, it is mentioned in the prophecies of the prophet Hārūn (blessings and peace be on him!) that this ocean of ours is a bay belonging to the Nīṭaš, and the Nīṭaš is behind it and surrounding the earth. The earth and its seas are in comparison with the Nīṭaš like a spring to the surface of the ocean. Behind the Nīṭaš there is the Qaynas, surrounding the earth. The Nīṭaš and whatever is below it stand in the same relation to this Qaynas as a spring to the surface of the ocean. Behind the Qaynas there is al-Aṣamm, surrounding the earth. Compared with it the Qaynas, and whatever is below it, are like a spring to the surface of the ocean. Then, behind al-Aṣamm, there is al-Muẓlim, surrounding the earth. Compared with it al-Aṣamm and whatever is below it are like a spring to the surface of the ocean. Further, behind al-Muẓlim, there is a mountain of diamond, surrounding the earth. Compared with it al-Muẓlim and whatever is below it are like a spring to the surface of the ocean. Behind that diamond, there is al-Bākī, which is sweet water; it surrounds the earth. God gave the command that one half of it should be beneath the throne. But it itself had the will to stay united. So God chided it, and it was weeping, begging God for pardon. The diamond and whatever is below it stand to it in the same relation as a spring to the surface of the ocean. Then, behind it, there is the throne, surrounding the

earth. Compared with it al-Bākī and whatever is below it are like a spring to the surface of the ocean.

15. Abū š-Šayḫ quotes Ḥammād as saying: "God created the throne from a green emerald; and He added four pillars of red saphire. Then God created a thousand tongues for it. And on earth He created a thousand nations. Every nation praises God with one of the tongues belonging to the throne."

16. Abū š-Šayḫ and Abū Nuᶜaym in his *al-Ḥilya,* with a weak chain of transmission, quote the following tradition from ᶜAlī (may God honour him!): "God's messenger (may God grant him blessings and peace!) said: 'The footstool is a pearl, and also the stylus is a pearl. The length of the stylus is seven hundred years, whereas the magnitude of the footstool is such that the people of knowledge do not know it.' "

17. Ibn Abī Ḥātim and Abū š-Šayḫ refer to ar-Rabīᶜ b. Anas concerning God's word: "And His throne rests on water." His explanation was: "When God created the heavens and the earth, He divided that water on which His throne rests into two parts: He placed one half under the throne, namely the overflowing ocean. Not a drop falls from it until the trumpet is being blown (i.e. Day of Resurrection). A kind of dew descends from it, and the bodies grow from that. God placed the other half below the lowest earth."

18. Ibn Abī Ḥātim and Abū š-Šayḫ, through the intermediary of as-Suddī, quote the saying of Abū Mālik that the footstool is under the throne.

19. Ibn Ǧarīr, Ibn Mardawayh and Abū š-Šayḫ report on the authority of Abū Ḏarr (may God be pleased with him!) that God's messenger (peace and blessings on him!) said: "Oh, Abū Ḏarr, the seven heavens are in comparison with the footstool nothing but a circle placed on the ground of a wide desert. And the excess of the throne over the footstool is like the excess of the wide desert over that circle."

20. Ibn Ǧarīr quotes a saying of aḍ-Ḍaḥḥāk to the effect that His footstool which is placed beneath the throne is of that kind on which the kings put their feet.

21. On the authority of Ibn ᶜAbbās (may God be pleased with both of them!) al-Firyābī, Ibn Abī Ḥātim, Ibn al-Munḏir, aṭ-Ṭabarānī and al-Ḥākim in his *al-Mustadrak* — authenticating it in accordance with the stipulation of the masters — quote the following tradition: "The footstool is the place of the two feet, and the throne is such that no one can determine its measure."

22. Ibn Ǧarīr and Ibn al-Munḏir cite Abū Mūsā al-Aš^{c}arī's saying that the footstool is the place of the two feet, and that it makes a creaking sound like that of a camel's saddle. — I say, his expression 'the place of the two feet' is a metaphor, an analogy with the kings of this world, as the report of aḍ-Ḍaḥḥāk clearly indicates.

23. Ibn Abī Ḥātim and Ibn al-Munḏir, through the intermediary of aḍ-Ḍaḥḥāk, quote Ibn ᶜAbbās (may God be pleased with them both!) as declaring: "If the seven heavens and the seven earths were spread out and then one connected with the other, still, with regard to the width of the footstool they would only be like the circle in relation to the deserts."

24. Ibn Ǧarīr, Ibn Abī Ḥātim and Ibn al-Munḏir cite a saying on the authority of as-Suddī that the heavens and the earth are in the cavity of the footstool, and that the footstool is in front of the throne.

25. Ibn Ǧarīr, on the authority of aḍ-Ḍaḥḥāk, reports that al-Ḥasan (may God be pleased with him!) used to say: "The footstool is (that part of) the throne that is between the throne and the seventh heaven."

26. Relying on the transmission of Muǧāhid from Ibn ᶜAmr (may God be pleased with both of them!), and also through the intermediary of someone else than Muǧāhid, Abū š-Šayḫ quotes the following tradition: "Truly, between the throne and the angels there are 90 veils: One of light, another one of darkness, then one of fire, and then another one of darkness."

27. And he quotes Muǧāhid as saying: "Between the throne and the angels there are 70,000 veils of light."

28. Furthermore, Abū š-Šayḫ mentions that according to Zurāra b. Abī Aufī the Prophet (may God's peace and blessing rest upon him!) asked Ǧibrīl (peace be on him!) whether he had seen his Lord. But he shuddered and replied: "As it is, between me and Him there are seventy veils of light. If I ever came close to the one nearest to me I would get burnt."

29. And in connection with a *ḥadīṯ* of Anas he brings a similar tradition.

30. Through the intermediary of ᶜAmr b. Šuᶜayb, who had it from his father, and he, in turn, from his grandfather, Abū š-Šayḫ cites the following tradition: "God conceals Himself from His entire creation through four things: Through fire and through darkness, then through light and through darkness, above the seven heavens and the highest ocean above all, below the throne."

31. Abū š-Šayḫ and Ibn Mardawayh, on the authority of Sahl b. Sa'd,

quote the following saying of God's messenger (God's peace and blessing be with him!): "Below God there are 70,000 veils of light and darkness. No one has heard anything about the beauty of those veils but his soul departed."

32. And from al-Qurṭubī Abū š-Šayḫ derives this tradition: "It reached us that between the Almighty and the nearest of His creatures there are four veils, and the distance between every two veils is like that between heaven and earth: A veil of darkness, a veil of light, a veil of water and a veil of white fire."

33. Further, Abū š-Šayḫ cites the following tradition from Wahb: "Between the angels who carry the footstool and the angels of the throne there are seventy veils of darkness, seventy veils of coldness, seventy veils of ice and seventy veils of light. The thickness of each of these veils is the distance of five hundred years. And from veil to veil the distance is five hundred years."

34. And Abū š-Šayḫ quotes Ibn ᶜAbbās as stating: "The heavens and the earth, in relation to the abysses behind them, where there is no heaven and no earth any more, are like a tent in relation to a desert. What would that tent amount to for someone from this earth?"

35. Based on a weak chain of transmission, Abū š-Šayḫ cites the following saying of Ibn ᶜAbbās (may God be pleased with them both)!: "From the seven heavens up to the throne there is a distance of 36,000 years."

36. ᶜAbd b. Ḥamīd, in his *Tafsīr*, and Abū š-Šayḫ quote ᶜIkrima as saying: "The Sun is one seventieth of the light belonging to the footstool. And the footstool is one seventieth of the light belonging to the throne. The throne is one seventieth of the light belonging to the veil."

The Second Chapter

What is mentioned concerning the tablet and the stylus

1. God said: ". . . on a guarded tablet."

2. And again He said: "By the fish and by the stylus."

3. Ibn Abī Ḥātim and Abū š-Šayḫ, relying on a blameless chain of transmission, quote Ibn ᶜAbbās (may God be pleased with them both!) as saying: "God created the guarded tablet with a length of a hundred years. As He was sitting on the throne, God spoke to the stylus, before He began with creation: 'Write!' — The stylus replied: 'And what shall I write, my Lord?' — He said: 'Write down my knowledge that is in my creation, until the day when the hour arises!' — And the stylus moved with what exists in God's knowledge until the day of resurrection."

4. Abū š-Šayḫ, through the intermediary of Mālik b. Dīnār, cites the following tradition from Anas: "God's messenger (God's peace and blessing be upon him!) said that God has a tablet of which one side is made of a red hyacinth, and the other side of a green smaragd. His stylus is light; with it He creates, with it He provides the means of subsistence, with it He gives life and with it He causes death, with it He gives a high position and with it He brings low, and with it He does whatever He wants every day and night."

5. Relying on the transmission of Saᶜīd b. Ǧubayr, Abū š-Šayḫ and aṭ-Ṭabarānī relate the following saying of Ibn ᶜAbbās (may God be pleased with both of them!): "God created a tablet from a white pearl, the two sides being made of a ruby and a green chrysolite. Its stylus is light, and its writing is light. And its width is the distance between heaven and earth. Every day He looks at it 360 times, while He creates and provides, gives life and takes it, gives a high position and brings low, and does whatever He wants."

6. And, through the intermediary of aḍ-Ḍaḥḥāk, Abū š-Šayḫ cites the following tradition from Ibn ᶜAbbās (may God be pleased with both of them!): "God's messenger (God grant him blessings and peace!) said that God created a tablet from a white pearl, the two sides of which are made of a green chrysolite, and the writing on it is light. Every day He looks at it 360

times. And He gives life and takes it, He creates and gives the means of subsistence, and He does whatever He wants."

7. Relying on the transmission of Abū Ẓalāl al-Ġaslī, Ibn Abī d-Dunyā in his *Makārim al-aḫlāq,* Abū š-Šayḫ in his *Kitāb al-ᶜaẓama* and al-Bayhaqī in his *Kitāb šuᶜab al-imān* quote the following statement of Anas (may God be pleased with him!): "God's messenger (God's blessing and peace be on him!) said that God has a tablet, made of a green chrysolite, under the throne. On it He writes: 'Verily, I am God; there is no divinity beside me! I am merciful, and I am asked for mercy. I brought into existence some 300 creatures and a few tens. Whichever of them is about to come into being with an act of profession (Truly, there is no divinity except God!), this one enters Paradise."

8. Abū š-Šayḫ, in his *Kitāb al-ᶜaẓama,* and al-Bayhaqī, in his *Kitāb šuᶜab al-īmān,* hand down the following tradition from Abū Saᶜīd al-Ḫudrī (may God be pleased with him!): "God's messenger (God's blessing and peace be with him!) declared that in front of God there is a tablet: on it 315 codes of law are set down. The Merciful says: 'By my might and glory, no one of my servants will come to me as long as he is not attached to one of them, unless I myself bring him into Paradise.'"

9. Ibn Ǧarīr and Abū š-Šayḫ, in his *Tafsīr,* quote Ǧubayr b. Nufayr as stating: "Truly, God's throne was standing on the water. Then He created the stylus; and with it He wrote down what He was creating and what of His creation came into being. Thereafter that writing praised God Most High and exalted Him for a thousand years, before He created a thing of creation."

10. Based on a sound chain of transmission, Abū Yaᶜlā cites the following tradition from Ibn ᶜAbbās (may God be pleased with them both!): "According to a statement of God's messenger (God's blessing and peace be with him!), the first thing which God Most High created was the stylus. And He gave it the command to write down everything."

11. Also with a sound chain of transmission going back to Ibn ᶜAbbās (may God be pleased with them both!), aṭ-Ṭabarānī relates the following saying from the Prophet (God's blessing and peace be with him!): "When God created the stylus He said to it: 'Write!' — And it kept running with whatever comes into being up to the Last Day."

12. Aṭ-Ṭabarānī quotes Ibn ᶜAbbās (may God be pleased with them both!) as saying: "Verily, God created the throne, and He sat down on it. Then He created the stylus, and He gave it the command to keep running with His permission. The stylus is as big as the distance between heaven

and earth. This stylus said: 'With what shall I be running, Lord?' — He replied: 'With that which I am creating and which comes into being within My creation, namely rain, plants, souls and good action'. That is, through it there is action, subsistence and fixed time. And the stylus kept running with that which comes into being, until the day of Resurrection. God has recorded it in the hidden book which He keeps with Himself under the throne."

13. Relying on the transmission of Ibn ᶜAmr (may God be pleased with them both!) Abū š-Šayḫ relates the following statement of the Prophet (God's blessing and peace be with him!): "Verily, as the first thing God Most High created, He created the stylus. It consists of light, extending over a distance of 500 years. Then He gave it His command. And it kept running with whatever comes into being until the Day of Resurrection. So accept as true whatever comes to you from God through His power."

14. And he quotes Muǧāhid as saying: "God created the reed as the first thing He created (*al-yarāᶜ* is another word for *al-qaṣab*). Thereafter He created the stylus from that reed. Then He said: 'Write down what will come into being until the Day of Resurrection!' "

15. But, on the basis of a weak chain of transmission going back to Ibn ᶜAbbās (may God be pleased with them both!), he also cites the following tradition: "The first thing God Most High created was the throne, consisting of light. Then came the footstool; then the guarded tablet from a white pearl, with its two sides being made of a ruby. Its stylus is light, and its writing is light. Every day God looks at it 360 times; and with every look He creates, He gives life and takes it, He elevates and puts down, He raises nations and He brings nations low. He created a stylus from light, the length of which is 500 years, and also its width is 500 years. And He addressed it thus: 'Write!' — It replied: 'What shall I write?' - So He said: 'Write down my knowledge in my creation until the Hour comes up!' — The tip of the stylus is split, the ink is dripping from it."

The Third Chapter

What is mentioned concerning the seven heavens and the seven earths

1. A word of God Most High: "It is God Who created seven heavens, and of earths their like."

2. Ibn Rāhūya, in his *Musnad*, Abū š-Šayḫ and al-Bazzār, on the basis of a sound chain of transmission that goes back to Abū Ḏarr, report that God's messenger (God's blessing and peace be with him!) presented the following teaching: "The interval between heaven and earth is the distance of 500 years. The diameter of every heaven is also as much as 500 years. And the interval between this heaven and the one that comes after it is also as big as 500 years. Thus up to the seventh heaven, and with the earths it is similar. And the distance between the seventh heaven and the throne corresponds to all that."

3. Abū š-Šayḫ cites the following tradition from Abū d-Dardā' (may God be pleased with him!): "God's messenger (God's blessing and peace be with him!) said: 'The diameter of the earth is the distance of 500 years, that of the second is similar to that, and the interval between every two earths is also like that.' Then he expounded the meaning of this."

4. Aḥmad b. Ḥanbal (may God be pleased with him!), in his *Musnad*, Abū Dā'ūd, at-Tirmiḏī, who declares it to be of good quality, Ibn Māğa, Ibn Abī ᶜĀṣamm, in his *Sunna*, Abū Yaᶜlā, Ibn Ḫuzayma, aṭ-Ṭabarānī, al-Ḥākim, and — giving it a sound derivation — Abū š-Šayḫ have the following tradition from al-ᶜAbbās b. ᶜAbd al-Muṭṭalib: "We were with the Prophet (God's blessing and peace be with him!) when he said: 'Do you know what the distance is between heaven and earth?' — We answered: 'God and His messenger know better!' — He said: 'Between them there is a distance of 500 years; and from every heaven to another heaven there is a distance of 500 years. The diameter of every heaven, too, is 500 years. Above the seventh heaven there is a sea between the surface of which and the greatest depth the distance is as big as that between heaven and earth. Then, above that, there are eight mountain goats; from their knees down to their hoofs, the distance equals that between heaven and earth. Still higher up there is the throne; between its lowest and its uppermost part the extension is as great as that between heaven and earth. Finally, above that, there is God, the Praised and Exalted!"

5. At-Tirmiḏī, Ibn Mardawayh and Abū š-Šayḫ quote the following tradition from Abū Hurayra (may God be pleased with him!): "We were sitting with God's messenger (God's blessing and peace be with him!) when a cloud passed over us. He said: 'Do you know what this is?' — They responded: 'God and His messenger know better!' — He explained: 'This is the one that covers, this is the one that waters the earth. God leads it to the people of a land who do not worship Him and who do not return thanks to Him. Do you know what is above that?' — They replied: 'God and His messenger know better!' — He said: 'Above that there is an enclosed wave and a secured roof. And do you know what is above that?' — They answered: 'God and His messenger know better!' — He said: 'Above that there is a heaven. Do you know what is above that?' — They replied: 'God and His messenger know better!' — He said: 'Above that there is another heaven. Do you know what is between the two?' They responded: 'God and His messenger know better!' — He said: 'Well, between the two there is a distance of 500 years.' (And so he continued) until he had enumerated seven heavens, the distance between each two heavens being that of 500 years. Then he asked: 'Do you know what is above that?' — They replied: 'God and His messenger know better!' — So he said: 'Above that there is the throne. And do you know what the distance is between the two?' — They said: 'God and His messenger know better!' He explained: 'Well, that interval is like the one between two heavens,' or as he had said. Then he continued: 'Do you know what this is, this earth? Do you know what is below it?' — They responded: 'God and His messenger know better!' — He said: 'Another earth; and the distance between the two is 500 years.' And so on, until he had enumerated seven earths, the interval between every two earths being 500 years."

6. Ibn Abī Ḥātim and Abū š-Šayḫ quote Kaᶜb as stating: "Verily, God created seven heavens, and of earths the like of them. He made the distance between every two heavens like that between the lowest heaven and the earth. And He made their thickness like that. He also made the distance between every two earths like that between the lowest heaven and the earth, and the thickness of every earth like that. The throne was above the water. And He raised the water, until He placed the throne on it. Then He took the water to give it a place under the seventh earth."

7. Ibn al-Munḏir, in his *Tafsīr*, ʿUṯmān b. Saᶜīd ad-Dārimī, in the book *Radd ᶜalā l-Ğahmīya*, and Abū š-Šayḫ cite the following tradition from

Ibn Masᶜūd (may God show him His pleasure!): "Between heaven and earth there is a distance of 500 years. And the distance between every two heavens is 500 years. The diameter of every heaven and earth, namely the thickness, is also as much as 500 years. Then, the interval between the seventh heaven and the footstool measures 500 years, as does that between the footstool and the water: 500 years. The throne stands on the water, and God is on the throne. He knows what you are on."

8. Ibn Ǧarīr and Ibn al-Munḏir quote the following tradition from Ibn Masᶜūd and some of the Companions: "Verily, God's throne stood on the water. He had not yet created anything except what He created before the water. So, when He decided on the work of creation, He caused steam to come forth from the water, and it rose over the water and was high above it. He named it 'heaven'. Thereafter He desiccated the water, and thus established it as one earth. Then He split it up and in the course of two days, Sunday and Monday, He formed it into seven earths. He created the earth on top of a fish, the one He mentions in His exalted word: 'By the fish and the stylus'. The fish is in the water, and the water rests on top of stones. The stones are placed on the back of an angel, the angel on a rock, the rock on the wind. This is the rock of which Luqmān (peace be with him!) says: 'It is neither in heaven nor on earth'. The fish moves and stirs, and there is an earthquake. He established the mountains on earth, and it became stable. And He created the mountains on it, varieties of food for its inhabitants, its trees and whatever it needs, (all this) in the course of two days, Tuesday and Wednesday. — Thereafter He turned towards heaven, which consisted of steam. That steam originated from the breathing of the water, while it was breathing. He established it as one heaven. Then He split it up and in the course of two days, Thursday and Friday, He formed it into seven heavens. Indeed, He named that day the day of union, for on that day He united the creation of the heavens and the earth. In every heaven He revealed its peculiarity." — He said: "Then He created the angelic creatures belonging to every heaven, and also their seas and icebergs, and what remains unknown. Thereafter He adorned the lowest heaven with stars; He created them as ornaments and a protection from the devils."

9. Abū š-Šayḫ quotes the following tradition from Saᶜīd b. Ǧubayr concerning God's word 'The two (i.e. the heavens and the earth) were sewn together, so We took the two apart': "The heavens and the earths," he said, "were clinging together. So He raised the heaven, beginning from earth. And He kept taking them apart."

10. Abū š-Šayḫ cites the following tradition from Muǧāhid concerning God's word 'The two (i.e. the heavens and the earths) were sewn together, so We took the two apart': "Of earths: six — and that makes seven; and of heavens: six — and that makes seven."

11. From Iyās b. Muᶜāwiya he relates this saying: "This heaven is vaulted over the earth like a dome."

12. ᶜAbd b. Ḥamīd and Abū š-Šayḫ quote Wahb as saying: "Some parts of heaven encircle the earths and the oceans like the ropes of a tent."

13. Ibn Abī Ḥātim quotes the following saying of the Prophet (God's blessing and peace be with him!) from Ǧubayr b. Maṭᶜam: "God is seated on His throne, His throne stands on His heavens, and His heavens are on His earth like this! And he indicated with his finger the likeness of a dome."

14. Ibn Abī Ḥātim quotes as-Suddī as giving the following explanation of God's word 'Heaven an edifice': "The edifice of heaven spans over the earth like a dome-structure; it is a roof over the earth."

15. Also concerning God's word 'Heaven an edifice', Ibn Ǧarīr cites the following tradition from Ibn Masᶜūd and some of the Companions: "A roof over the earth like a dome-structure."

16. Ibn Abī Ḥātim quotes al-Qāsim b. Abī Bazza as saying: "Heaven is not quadrangular, but it is vaulted. To the humans it appears green."

17. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following tradition from Ibn ᶜAbbās: "A certain man said: 'Oh messenger of God! What is this heaven?' — He answered: 'This is a wave held off from you."

18. Rāhūya, in his *Musnad,* aṭ-Ṭabarānī, in *al-Ausaṭ*, Ibn Abī Ḥātim, Abū š-Šayḫ, and Ibn al-Munḏir quote the following statement of ar-Rabīᶜ b. Anas: "The lowest heaven consists of a wave that is held back. The second consists of white marble; the third of iron; the fourth of copper; the fifth of silver; the sixth of gold; and the seventh of rubies." Ibn Abī Ḥātim adds: "And what is above that are deserts of light. No one knows what is above that except God Most High and the angel in charge of the veils, called Mīṭāṭarūs."

19. Abū š-Šayḫ, based on a very weak chain of transmission, relates the following tradition from Salmān al-Fārisī (may God he pleased with him!): "As regards heaven, the lowest one consists of green smaragds; its name is *Raqīᶜā*. The second is of white silver; its name is *Araqlūn*. The third is of rubies; its name is *Qaydūm*. The fourth is of white pearls; its name is *Māᶜūnā*. The fifth is of red gold; its name is *Dīᶜā*. The sixth is of green hyacinths; its name is *Daquā*. The seventh is of light; its name is *ᶜArībā*."

20. Ibn Abī Ḥātim quotes aš-Šaᶜbī as narrating that Ibn ᶜAbbās (may God be pleased with them both!) wrote to Abū l-Ǧald, asking him about the sky, namely of what substance it is. In reply he wrote to him (i.e. Ibn ᶜAbbās): "Verily, the sky consists of an enclosed wave."

21. Ibn Abī Ḥātim cites the following tradition from Ḥaba al-ᶜUranī: "One day I heard ᶜAlī (may God be pleased with him!) swear: 'By the one who created the sky from steam and water!' "

22. Ibn Abī Ḥātim and the Šayḫ quote Kaᶜb as stating: "Heaven is whiter than milk."

23. ᶜAbd ar-Razzāq and Ibn Abī Ḥātim quote Sufyān aṯ-Ṯaurī as saying: "There is a rock under the earths. We have been told that it is that rock from which the greenness of the sky originates."

24. Abū š-Šayḫ quotes the following explanation of Ibn ᶜAbbās concerning God's word 'By heaven with all its tracks': "With beauty and splendour," he said. "Indeed, its meaning is: Like the garment that is (well) knotted."

25. And again concerning this verse, he quotes al-Ḥasan as saying: "With its beautiful creation, firmly joined together through the stars."

26. Concerning this verse, too, he mentions the explanation of Abū Sāliḥ: "With its hard disposition."

27. From Ibn ᶜAmr (may God be pleased with them both!) he cites the following interpretation: " 'By heaven with all its tracks' is (said of) the seventh heaven."

28. From ᶜAlī b. Abī Ṭālib (may God grant him honour!) he quotes the following tradition: "The name of the lowest heaven is *Raqīᶜ*; and the name of the seventh heaven is *aṣ-Ṣurāḥ.*"

29. He cites the following tradition from ʿUṯmān b. Saᶜīd ad-Dārimī, quoted in the book *Radd ᶜalā l-Ǧahmīya* from ᶜAbdallāh b. ᶜAmr: "When God Most High wanted to create things, while His throne stood on the water and no earth nor heaven were in existence, He created the wind. He gave it power over the water, with the result that its waves became agitated and its accumulations were stirred up. From the water He brought forth steam, clay and sediments. He gave His command to the steam; so it rose, took a high position and expanded upwards. Then He created the heavens from it. And from the clay He formed the earths; and the mountains from the sediments."

30. Abū š-Šayḫ quotes ᶜAbdallāh b. Salām as saying: "God created the heavens on Thursday and Friday. To every heaven He revealed its peculiarity."

31. ᶜAbd ar-Razzāq, ᶜAbd b. Ḥamīd, Ibn Ǧarīr, Ibn Abī Ḥātim and Abū š-Šayḫ cite the following saying of Muǧāhid: "God created the earth before the sky. When it was created a steam was stirred up from it. — This is God's word: 'Then He directed Himself to the sky', which was still steam. And He formed seven heavens, one above the other; and seven earths, one below the other."

32. Abū š-Šayḫ quotes this tradition from Ḥassān b. ᶜAṭīya: "As to the earth which is under this one, it contains the stones of the people in hell-fire. The following (earth) — it is the place of the sterile wind. The one that comes after that — it carries the scorpions of the people in hell-fire. The next one — it is the habitat of the vipers for the people in hell-fire. And the one that follows — it accommodates the devil of the devils."

33. And from ad-Daynārī he cites the following saying: "The sterile wind is on the second earth. As to the third, it carries the stones of hell-fire. The fourth has the scorpions of hell-fire, the fifth the vipers of hell-fire, the sixth the brimstone of hell-fire, and the seventh earth is the place of the devil."

34. Abū š-Šayḫ quotes Muǧāhid as saying: "*Siǧǧīn* is a rock under the seventh earth in hell. It was turned around, and the book of the adulterer was placed underneath."

35. In the *Mustadrak* al-Ḥākim cites the following tradition from Ibn ᶜAmr, going back to the Prophet *(marfūᶜan)*: "On the fourth earth there is the sulphur of hell; on the fifth there are the vipers of hell; and on the sixth there are the scorpions of hell."

36. Ibn Abī Ḥātim and al-Ḥākim cite the following tradition from ᶜUbaydallāh b. ᶜUmar (may God be pleased with them both!): "God's messenger (God's blessing and peace be with him!) stated, concerning the earths, that between every earth and the one next to it there is a distance of 500 years. The uppermost is on the back of a fish the two extremities of which meet in heaven. The fish is on a rock, and the rock is in the hand of the angel. — The second (earth) is the prison of the wind. On the third there are the stones of hell, on the fourth the sulphur of hell, on the fifth the vipers of hell, on the sixth the scorpions of hell. And on the seventh there is hell *(saqar)*, and in it the devil *(Iblīs)*, put in iron: One hand in front, and the other behind him. Whenever God wants him freed, he is freed as long as He wants it."

37. Abū š-Šayḫ quotes the following saying of Ibn ᶜAmr: "On the fourth

earth, and under the third earth, there are Ğinn. If they became visible to you, you could not see the light of the Sun together with them. On every corner there is one of the seals of God, the Exalted and High. And for every seal there is one of the angels. Every day God sends one of the angels in His presence to it in order to take care of what there is with you."

38. According to al-Bazzār, Ibn ᶜAdī and Abū š-Šayḫ Ibn ᶜAmr (may God grant His pleasure to both of them!) related that the Prophet (God's blessing and peace be with him!) was asked about the earth, namely what it rests on. He answered: "On water." Then someone said: "Did you see the water, what does it rest on?" — He replied: "On a green rock." — And the matter was pursued: "Did you see the rock, what is it on?" — He said: "On the back of a fish the two ends of which come together at the throne." — It was inquired further: "Did you see the fish, what is it on?" — He answered: "On the shoulder of an angel who has his two feet in the air."

39. Abū š-Šayḫ quotes Kaᶜb as saying: "The seven earths rest on a rock, the rock in the hand of an angel. The angel stands on the wing of the fish. The fish is in the water. The water is placed on the wind. And the wind is over the abysses, a sterile wind which does not cause any fertility; its horns are suspended at the throne."

40. Ibn Abī Ḥātim cites the following explanation of as-Suddī concerning God's word '... on a rock...': "This rock is neither in the heavens nor on earth. It is under seven earths; and an angel stands on it."

41. Ibn Abī Ḥātim and Abū š-Šayḫ, through the intermediary of as-Suddī, cite this tradition from Abū Mālik: "The rock which is under the earth is the final portion of creation; four angels stand on its sides, and their heads are under the throne."

42. Abū š-Šayḫ quotes Abū Mālik as stating: "Verily, the earths are placed on a fish, and the chain is in the ear of the fish."

43. Ibn Abī Ḥātim relates of Kaᶜb that he was questioned about what is under this earth. He said: "Water." — Again: "And what is under the water?" — He replied: "Earth." — "And what is under the earth?", it was asked. — He said: "Water." — Further: "And what is under the water?" — He answered: "Earth." Then: "And what is under the earth?" — He said: "Water." — It was asked: "And what is under the water?" — He replied: "Earth." — Again: "And what is under the earth?" — He said: "A rock." — Then: "And what is under the rock?" — He replied: "An angel." — "And what is under the angel?", it was asked. — He said: "A fish whose two extremities are suspended at the throne." —

Finally: "And what is under the fish?" — He said: "The abysses and darkness; and knowledge is at its end."

44. Ibn Abī Ḥātim cites the following explanation of ᶜAṭīya al-ᶜAufī concerning God's word'... and though it be in a rock...': "This is a green, square rock under the earth. The question was raised: And what is on it? — He said: Water. — Again it was asked: And what is on the water? He said: The fish. — And again: And what is on the fish? — He replied: The earths. — Further: The rock, on what does it rest? — He answered: On the horns of the bull. — Again: Concerning the bull, on what does it stand? — He replied: On the (humid) ground."

45. Again concerning God's word '... and though it be in a rock', Ibn Abī Ḥātim quotes ar-Rabīᶜ b. Anas as stating: "This is the rock which is placed under the lowest earths."

46. Ibn Ğarīr and Ibn Abī Ḥātim cite the following statement from ᶜAbdallāh b. al-Ḥāriṯ: "The rock is a green rock on the back of the fish."

47. Concerning God's word '... in a day whose measure is 50,000 years', Abū š-Šayḫ quotes Wahb as explaining: "This is the interval between the lowest part of the earth and the throne."

48. And from ᶜAbda Ibn Abī Lubāba Abū š-Šayḫ cites the following saying: "The world has seven regions. The Gog and Magog live in six regions, and the rest of mankind in one region."

49. In his book *Radd ᶜalā l-Ğahmīya* ᶜUṯmān b. Saᶜīd ad-Dārimī quotes this saying of Ibn ᶜAbbās (may God grant His pleasure to both of them!): "The chief heaven is the heaven in which the throne is located. And the chief earth is the one on which we live."

50. Ibn al-Munḏir quotes the following saying from Ibn ᶜAbbās (may God grant His pleasure to them both!): "The best heaven is the heaven in which the throne is located; and the best earth is that earth on which you live. And truly, the best shrub is the thorn (Lycium europaeum or arabicum); for the staff of Moses (on him be peace!) was made from it."

The Fourth Chapter

What is mentioned concerning the Sun, the Moon, and the Stars

1. God the Exalted said: "And He set the Moon therein for a light and the Sun for a lamp."

2. Moreover, He said: "And He subjected to you the Sun and the Moon, constant upon their courses."

3. The Most High also said: "It is He who has set the stars for you, that you might find your way by them in whatever darkness there is on land and sea."

4. And the Mighty and Great said: "Verily, We adorned the lower heaven with the adornment of the stars, and as a protection against every rebellious satan."

5. Aṭ-Ṭabarānī, in the *Ausaṭ,* Abū š-Šayḫ and Ibn Mardawayh quote Anas as saying: "God's messenger (God's blessing and peace be with him!) told me: 'The Sun, the Moon, and the stars are made of the light of the throne.' "

6. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following tradition from Kaʿb: "God created the Moon from the light of the earth. Indeed, He said: 'And He set the Moon into them for a light.' Furthermore, He created the Sun from the fire of the earth. Truly, He said: 'And He set the Sun for a lamp.' For the lamp can only be (a lamp) by fire."

7. Abū š-Šayḫ relates from Muʿāwiya b. Ṣāliḥ that he received this instruction: "There are four fires: A fire that eats and drinks — this is the fire of hell. Then, a fire that does not eat nor drink — this is the fire of this world. Further, a fire that eats, but does not drink — this is the fire from which the angels are created. Finally, a fire that drinks, but does not eat — this is the fire of which the Sun and the devils are made."

8. Ibn Mardawayh, Ibn ʿAsākir and Abū š-Šayḫ quote Ibn ʿAmr as saying: "The Sun and the Moon have their faces towards heaven and their backs towards earth. They illuminate whatever is in heaven, just as they illuminate whatever is on earth."

9. Relying on a trustworthy chain of transmission, Abū š-Šayḫ cites the following explanation of Ibn ʿAbbās concerning God's word 'And He set

the Moon therein for a light': "Its back is towards what is close to the earth, and its face is towards what is close to the celestial sphere."

10. Ad-Daylamī quotes Ibn ʿAmr as narrating: "God's messenger (God's blessing and peace be with him!) stated that the Sun and the Moon have their faces towards the throne, and their backs towards mankind."

11. Abū š-Šayḫ quotes Ibn Šūḏab as saying: "The Sun is just one 3000th of the light beneath the throne."

12. And from Salmān al-Fārisī he cites the following statement: "God created the Sun from the light of His throne, and He inscribed on his face: 'Truly, I am God; there is no deity except I. I made the Sun by my power and set him going by my command.' — And He inscribed on its belly: 'Verily, I am God; there is no deity except I. My approval is a word, my wrath is a word, my mercy is a word, and my punishment is a word! — Moreover, He created the Moon from the light of the veil which is next to Him. On its face He inscribed: 'Verily, I am God; there is no deity except I. I made the Moon and created the various kinds of darkness and the light. The various kinds of darkness are what I lead astray with; and the light is my guidance. I lead astray whom I want, and I guide whom I want.' — On its belly He inscribed: 'Verily, I am God; there is no deity except I. I created the good and the evil by my power and might; with the two I test whatever being in my creation I want."

13. With al-Kalbī as the intermediary, Abū š-Šayḫ cites the following tradition from Ibn Ṣāliḥ, who related it from Ibn ʿAbbās (may God grant His favour to both of them!): "A man addressed him: 'How much is the length of the Sun, and how much is its width?' — He replied: '900 Farsaḫs by 900 Farsaḫs. And the length of the stars is twelve Farsaḫs, by twelve Farsaḫs.' "

14. Ibn Abī Ḥātim and Abū š-Šayḫ cite this statement of Qatāda: "The length of the Sun is 80 Farsaḫs, by 80 Farsaḫs."

15. Moreover, Ibn Abī Ḥātim and Abū š-Šayḫ quote ʿIkrima as saying: "The Sun is proportionate to the world, the plus is a third. Also the Moon is proportionate to the world."

16. They have this tradition from yet another authority with the words 'extension of the earth' instead of 'proportionate to the world' in the two passages.

17. Ibn Abī Ḥātim and Abū š-Šayḫ derive the following saying from Ibn ʿAbbās (may God grant His pleasure to them both!): "The Sun is like a wheel, by day running on the sky in its sphere. And when it has set, it

continues its course in its sphere under the earth by night, until it rises in its eastern position. Similarly the Moon."

18. Abū š-Šayḫ quotes Ibn ᶜAbbās concerning God's word 'And everyone is swimming in a sphere': "It revolves in the doors of heaven as the whorl revolves on the spindle."

19. Abū š-Šayḫ cites the following tradition from al-Ḥasan al-Baṣrī (God's mercy be with him!): "When the Sun has set, it revolves in the celestial sphere towards the region opposite the *Qibla,* until it is back in the East where it rises. And it pursues its path in the sky from its rising to its setting. Then it returns to the region towards the opposite of the *Qibla,* up to its rising. Thus it is subjugated in its sphere, and similarly the Moon."

20. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following statement from Ḥassān b. ᶜAṭīya: "The Sun, the Moon, and the stars are subjugated in a sphere between the sky and the earth, revolving."

21. Al-Buḫārī, in his *Ta'rīḫ,* Abū š-Šayḫ and Ibn ᶜAsākir quote Kaᶜb as saying: "When God wants the Sun to rise from the place of its setting, He turns it around with its axis. Thus He makes its East its West, and its West its East."

22. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following tradition from Ibn ᶜAmr (may God grant both of them His favour!): "If the Sun pursued a single course, no one of the people on earth would derive a benefit from it. But it changes in Summer, and it is obstructed in Winter. If it rose in Summer, where and when it rises in Winter, the heat would not bring them to ripeness (i.e. God's creatures). And if it rose in Winter where and when it rises in Summer, the cold would cut them down."

23. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following statement of ᶜIkrima: "When the Sun sets, it enters a sea under the throne. Then it praises God the Exalted until, in the morning, it starts entreating its Lord to be freed from coming forth. He says: 'Why?' — It replies: 'Truly, when I go out, I am worshipped instead of you, my Lord!' — So He says: 'Go out! For nothing of this is your responsibility. Their reward will be hell!' "

24. ᶜAbd ar-Razzāq and Abū š-Šayḫ quote Ibn ᶜAmr as saying: "The Sun rises, but the evil deeds of Adam's descendants are repelling for it. When it sets, it gives its greeting and bows down in worship. It asks for permission (to leave). And He will give it this permission until the time of its setting; it gives its greeting and bows down in worship. And then it will not be given permission, but made to sit down as long as God wants. Then it will be told: 'Rise where you set!' "

25. Ibn Abī Šayba, Ibn al-Munḏir and Abū š-Šayḫ, through two intermediaries, derive the following saying from Saᶜīd b. al-Musayyib (may God grant His favour to them!): "The Sun does not rise until 360 angels are goading it on; for it is disgusted of being worshipped instead of God."

26. Ibn al-Munḏir quotes ᶜIkrima as saying: "The Sun does not rise until a stress is put on it, as it is put on the bow."

27. Aṭ-Ṭabarānī, Abū š-Šayḫ and Ibn Mardawayh cite the following tradition from Abū Umāma al-Bāhalī (may God grant him His favour!): "God's messenger (may God's blessing and peace rest on him!) gave us this instruction: 'Seven angels are given charge of the Sun; they throw ice at it every day. If that were not done, it would not reach anything without setting it afire.' "

28. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following tradition from ᶜAlī b. Abī Ṭālib (may God grant him His favour!): "He said: 'When the Sun rises, the two who are given charge over it rejoice with it. They follow it on its course until, at its pole, it comes in front of the foundation of the throne; and it prostrates in adoration. Then it is told: 'Go forth!' And it proceeds by the power of God, the Mighty and Glorious. When it rises its face spreads light over the seven heavens, and its backside over the people of the earth. — In the celestial sphere there are 360 towers; every tower among them is bigger than the Arabian Peninsula. The Sun has a station in every tower among them in which it stays, until it comes to its pole. — An angel is standing in the East; he calls out: 'Oh God, give an exhausted one a successor!' And there is another angel standing in the West, who calls out: 'Oh God, give a detainer ruin!' "

29. Ibn al-Munḏir cites the following statement of ᶜIkrima: "The Sun does not rise until 70,000 angels call to it: 'Rise!' — But it responds: 'How can I rise when I am worshipped instead of God?' — And two angels urge it on until it moves upward. If the water of heaven did not cool it, the inhabitants of this earth would be burned by the heat of the Sun. And if it were not for the noises of the Byzantians or Rome, people would hear. So the Sun runs its course, when it is obliged to do so."

30. Abū š-Šayḫ and Ibn ᶜAsākir quote Ibn ᶜAbbās as teaching: "The Sun has 360 small windows; every day it rises in one window. Then it does not return to that window until the same day in the following year. But it only rises in disgust, saying: 'Oh God, do not make me rise over Your creatures! For I see them rebelling against You.' "

31. Abū š-Šayḫ cites the following explanation of Saᶜīd b. ᶜAbd ar-

Raḥmān b. Unbarī, concerning God's word 'The Lord of the Easts and Wests': "The Sun has 360 towers in the East and 360 towers in the West. In two days it does not rise from one tower, and in two days it does not set in one tower."

32. And Abū š-Šayḫ quotes Yaḥyā b. Ādam as stating: "The Sun stays in every tower for a month. And the tower has thirty risings; between every two risings there is one barley-corn, until it has completed thirty days. Then it transfers to the next tower."

33. Ibn ᶜAsākir cites this tradition from Ibn ᶜAbbās: "By the One in whose hand my soul is! The Sun does not rise until 70,000 angels goad it on, calling to it; 'Rise! Rise!' It responds: 'I will not rise over a people that worships me instead of God!' — So an angel approaches it, moving it on for the illumination of Adam's descendants. And Satan approaches it, intending to detain it from rising. It then rises between his two horns, and God Most High burns him under it. — And this is the saying of God's messenger (God's blessing and peace be with him!): 'The Sun does not rise except in between Satan's two horns.' — Furthermore, the Sun does not set except it prostrates itself in adoration of God. Satan approaches it, intending to detain it from its prostration. So it sets in between his two horns, and God burns him under it. — God's messenger (God's blessing and peace be with him!) said: 'And it does not set except in between Satan's two horns.' "

34. Ibn al-Buḫārī, in his *Ta'rīḫ*, mentions the following tradition from Anas, who derives it from the Prophet (God's blessing and peace be with him!): "When the Sun and the Moon, either one of them, see some of the greatness of God Most High, they deviate from their courses and are eclipsed."

35. Abū š-Šayḫ and Ibn Mardawayh in the *Tafsīr*, through the intermediary of Abū ᶜIṣma Nūḥ b. Abī Maryam, cite the following tradition from Muqātil b. Ḥayyān, from ᶜIkrima, from Ibn ᶜAbbās (may God grant both of them His favour!): "God created a sea below the sky, extending over three Farsaḫs. This is an enclosed wave, standing in the air by God's command. Not a drop is dripping from it, as it drags along in the speed of the arrow. On it sail the Sun, the Moon, and the stars. As God's word has it: 'Each is afloat in a sphere.' '*Al-falak*' is the revolution of the wheel in the depth of that sea's flood. — When God wishes that the eclipse occurs, the Sun falls down from the wheel; and it falls into the flood of that sea. When God wants to magnify the miracle, it falls down completely; and no part of it remains on the wheel. But when God wants

less than that, half of it, or a third, or two thirds, fall into the water; and the rest stays on the wheel. And the angels in charge of it split into two groups: One group concentrates on the Sun and pulls it towards the wheel; and the other group concentrates on the wheel and pulls it towards the Sun. — When it sets, it is lifted up to the seventh heaven in the swiftness of the angels' flight. But it is detained below the throne. So it asks permission to enter where it was told to rise. Then it is sent over the distance between the seventh heaven and the lowest steps of paradise in the swiftness of the angels' flight. So it descends opposite the rising-point, from heaven to heaven; and when it arrives at this heaven, just then dawn sets in. And when it is carried to this surface of the sky, just then the Sun rises." —

He continued: "And God Most High created a veil of darkness in the East. He placed it on the seventh sea. Its measure is the number of nights in this world from its creation by God up to the day of Resurrection. When it is around the setting of the Sun, an angel, who is in charge of the night, approaches and takes hold of the darkness of that veil. Then he turns towards the West, and ever so slightly, bit by bit, he lets that darkness pass through his fingers. He watches over the sunset glow. When the sunset glow has disappeared, he sends out all the darkness. Then he spreads out his two wings; they extend to the two extremities of the earth and the two sides of the sky. So the darkness of night rises through his two wings. — When dawn comes up, he puts his two wings together. Then he collects the whole darkness, bit by bit, with his two hands, starting in the East. And he puts it on the seventh sea in the West."

36. Abū š-Šayḫ quotes Maysara as saying: "We received the instruction that the Sun emits a sound when it sets. And so does the Moon, the stars, the night, the day, and the angels."

37. And according to him as-Suddī said: "As to the mountain behind which the Sun rises, its height is eighty Farsaḫs in the sky."

38. Also according to Abū š-Šayḫ, al-Ḥasan said: "The Moon spoke to its Lord: 'Oh God, You have given preference to the Sun over me, made me smaller and given me the second rank; do not show what you have taken away from me.' As a result, the Moon is never seen except as full moon on the side that faces the Sun."

39. ᶜAbd b. Ḥamīd and Abū š-Šayḫ cite the following statement of Qatāda, concerning God's word 'And the Moon — We have determined

it by stations...': "God has set stations for it. And He made it decrease until it is like the raceme of the palm-tree."

40. And concerning God's word 'No, I swear by the slinkers, the runners, the sinkers', Abū š-Šayḫ quotes a saying of Ibn ᶜAbbās: " '*Al-Ḫunnas*'(= 'the slinkers') are stars which pass through the Milky Way like the running horse."

41. Again he quotes Ibn ᶜAbbās (may God grant them both His favour!) as saying: "In Canopus the stars were given the commands, and he applied the command. But he rebelled, and through him there was rebellion."

42. Through the intermediary of Abū ṭ-Ṭufayl he derives the following statement from ᶜAlī b. Abī Ṭālib (may God give him honour!): "Canopus was a tithe-collector in the Yemen; he defiled himself in his dealings with people by injustice. So God transformed him into a star."

43. He quotes a similar tradition from another authority based on Abū ṭ-Ṭufayl (may God grant him His favour!), that one going back to the Prophet, but having an incomplete chain of transmission.

44. And through the intermediary of Ibn ᶜAdī, based on a weak chain of transmission, he cites this tradition going back to the Prophet from Ibn ᶜAmr: "Canopus was a tithe-collector who was very injust. So God transformed him into a star."

45. Abū š-Šayḫ quotes al-Ḥakam as saying: "*Suhayl* (Canopus) did not rise except in Islām; for he is the transformed."

46. And Abū š-Šayḫ cites the following statement from al-Qurṭubī: "By God, not a single inhabitant of the earth has a star in the sky; but people follow the fortunetellers and take the stars for a cause."

47. Ibn Ǧarīr, Ibn Abī Ḥātim and Abū š-Šayḫ cite the following statement from ᶜAbd ar-Raḥmān, who has it from Ibn Zayd b. Aslam, concerning God's word 'And from the evil of the night when it becomes dark': "The Arabs used to say: '*Al-Ġāsiq* (= the night) is the setting of the Pleiades. For the illnesses and epidemics become frequent at its setting and disappear at its rising."

48. Abū š-Šayḫ quotes Abū Hurayra as saying: "The star of the early morning does not rise except it takes away every epidemic and disease, or they decrease in intensity."

49. Aḥmad, aṭ-Ṭabarānī in the *Ṣaġīr*, Ibn as-Sunnī in the *Ṭibb an-nabawī*, *Abū š-Šayḫ* and al-Ḫaṭīb in the *Kitāb an-nuǧūm* quote the following saying of Abū Hurayra: "God's messenger (God's blessing and peace be

with him!) said: 'When the star rises it takes away disease from every land.' "

50. Al-Ḥākim, in the *Mustadrak*, cites the following tradition from Ibn Abī Malayka, through the intermediary of Ibn Ǧarīǧ, and he makes it authentic according to the stipulation of the masters: "Early in the morning I went to Ibn ᶜAbbās. He told me: 'I did not sleep yesterday.' — I asked: 'Why not?' — He replied: 'They said the comet has appeared, so I was afraid that the smoke was already coming in.' "

The Fifth Chapter

What is mentioned concerning night and day and the hours

1. Abū š-Šayḫ, through the intermediary of ᶜAbd al-Munᶜim b. Idrīs, who had it from his father, who had it from Wahb, who had it from Salmān, cites this tradition: "As to the night, an angel is in charge of it, who is called Šarāhīl. When night-time approaches, he takes a black pearl and suspends it in front where the Sun will set. When the Sun catches a glimpse of it, it is overcome by fear in the quickest instant. The Sun has been given orders not to set until it has seen the pearl. So, when it has set, the night comes. And the pearl remains suspended, until another angel, who is called Harāhīl, comes with a white pearl and suspends it in front where the Sun is rising. When Šarāhīl sees it he displays his pearl towards him. Then, the Sun catches a glimpse of the white pearl; and it rises. For it has received orders not to rise until it has seen the white pearl. When the Sun has risen the day comes up."

2. Al-Ḥākim cites the following tradition from Abū Hurayra, and he makes it authentic: "A man came to the Prophet (God's blessing and peace be with him!) and said: 'Oh Muḥammad, did you see a garden the extension of which is as great as the heavens and the earth? — And where is the fire (= hell)? Did you see the night which enwraps everything? — And where is the day located?' — He responded: 'God knows better! Thus God does whatever He wants!', said he."

3. Abū š-Šayḫ relates from Ibn ᶜAbbās that he was asked: "Which one was earlier, the night or the day?" — He replied reciting: "Or have not those, who disbelieve, seen that the heavens and the earth were sewn together in one piece; so We ripped the two apart." — Then he said: "Was there anything but darkness between the two? And this is that you know that the night was there before the day."

4. And he mentions that Ibn ᶜAbbās (may God show them both His favour!) said: "God created a day, and He called it 'Sunday'. Then He created a second, and He called it 'Monday'. Then He created a third, and He called it 'Tuesday'. Then He created a fourth, and He called it 'Wednesday'. Then He created a fifth, and He called it 'Thursday'. He created the earth on Sunday and Monday. And He created the mountains

on Tuesday. Therefore people say that it is a heavy day. He created the day and the trees on Wednesday. And He created the birds, the wild animals, the animals of prey, the reptiles and the epidemics on Thursday. He created man on Friday. And He had terminated the work of creation on Saturday."

5. Al-Buḫārī (may God grant him mercy!), in his *Al-Adab al-mufrad,* cites a saying of Abū Hurayra (may God grant him His favour!), who transmitted it from the Prophet (God's blessing and peace be with him!): "No one among you shall say: 'Oh, you failure of time!' God said: 'I am the time! I send the night and the day. And when I want I hold them both back!' "

The Sixth Chapter

What is mentioned concerning the water and the winds

1. Abū š-Šayḫ, through the intermediary of Abū ᶜIṣma Nūḥ b. Abī Maryam, who was a liar and inventor of traditions, cites the following statement from Muqātil b. Ḥayyān, who had it from aḍ-Ḍaḥḥāk, who had it from Ibn ᶜAbbās, and going back to the Prophet (= *marfūᶜan*): "When God Most High wanted to create the water, He created a green hyacinth from light; the thickness of it was like the thickness of the seven heavens, the seven earths, and what is between them. Then He called it; and when it heard God's speech it dissolved in terror to the point of becoming water. And it is trembling from fear of God Most High until the day of Resurrection. Then He created the wind, and He placed the water on the back of the wind. Then He created the throne, and He gave it its place on top of the water."

2. Al-Firyābī, Ibn Ǧarīr, Ibn Abī Ḥātim, Abū š-Šayḫ and al-Ḥākim in the *Mustadrak*, even giving it the qualification of an authentic one, mention the following tradition from Ibn ᶜAbbās (may God grant them both His favour!): "He was asked: 'Since the throne stands on the water, on what does the water rest?' — He replied: 'On the back of the wind.' "

3. Abū š-Šayḫ quotes Wahb as saying: "Then God created the wind, and He spread it out over the water. It beat the water, so that it turned into waves and foam."

4. He quotes Ibn ᶜAbbās as saying: "The water and the wind are two of God's armies. The wind is God's greatest army."

5. And Muǧāhid, according to him, said: "The wind has two wings and a tail."

6. Further, Abū š-Šayḫ cites this tradition from Ibn ᶜAmr: "God's messenger (God's blessing and peace be with him!) said: 'God let out only as much wind against the people of ᶜĀd as can be compared with the place of the ring.' "

7. He quotes a similar statement from the Ḥadīṯ of Ibn ᶜAbbās, as going back to the Prophet (= *marfūᶜan*).

8. And he cites the following saying from Kaᶜb: "The inhabitant of the second earth is the sterile wind. When God wanted to destroy the people of ᶜĀd, He revealed to its keepers that they should open a gate for it. They said: 'Oh, our Lord! Like the nostril of the bull?' — He replied: 'If it is sufficient for the earth, as far as its inhabitants are concerned, open as much as the circle of the ring for it!' "

9. Ibn Abī Ḥātim quotes the following tradition from ᶜAbdallāh b. ᶜAmr (may God grant them both His favour!): "God's messenger (God's blessing and peace be with him!) said: 'The wind is locked in on the second earth. When God wanted to destroy the people of ᶜAd, He ordered the keeper of the wind to send a wind against them, so as to destroy the people of ᶜĀd. He said: Oh Lord, I will send as much wind as is measured by the nostril of the bull. — The Almighty told him: No! Because it would suffice for the (whole) earth and whatever is on it. Rather, send as much against them as is measured by a ring!' "

10. Abū ᶜUbayd, Ibn Abī Ḥātim, Ibn al-Munḏir, Ibn Abī d-Dunyā and Abū š-Šayḫ mention the following statement of Ibn ᶜAmr: "There are eight winds; four of them are a boon, and four of them are a punishment. As to the boon, they are: *An-Nāširāt, Al-Mubašširāt, Al-Mursalāt* and *Aḍ-Ḍārīyāt*. And as to the punishment, they are *Al-ᶜAqīm* and *Aṣ-Ṣarṣar* — these two being on the mainland — *Al-ᶜĀṣif* and *Al-Qāṣif* — these two being on the ocean."

11. Abū š-Šayḫ cites a similar tradition from Ibn ᶜAbbās, except that he says *Ar-Ruḥā'*, instead of *Aḍ-Ḍārīyāt*.

12. Abū š-Šayḫ quotes this saying from ᶜIsā b. Yaḥyā al-Ḥayyāṭ: "We were instructed that there are seven winds: *Aṣ-Ṣabā, Ad-Dabūr, Al-Ǧanūb, Aš-Šamāl, An-Nakbā', Al-Ḫarūq* and the wind *Al-Qā'im*. As to *Aṣ-Ṣabā*, it blows from the East; *Ad-Dabūr* from the West; *Al-Ǧanūb* from the left side of the *Qibla; Aš-Šamāl* from the right side of the *Qibla; An-Nakbā'* is between *Aṣ-Ṣabā* and *Al-Ǧanūb; Al-Ḫarūq* is between *Aš-Šamāl* and *Ad-Dabūr*; and the wind *Al-Qā'im* is the breathing of creation."

13. And he quotes this saying from al-Ḥasan: "The winds are determined in relation to the Kaᶜba. So, when you want to ascertain this, lean your back against the door of the Kaᶜba: Then *Aš-Šamāl* will blow from your left side, namely the side on which the stone is. *Al-Ǧanūb* will blow from your right side, where the black stone is. *Aṣ-Ṣabā* will be opposite you, in front of the door of the Kaᶜba. And *Ad-Dabūr* will blow from behind the Kaᶜba."

14. Ibn Abī Ḥātim quotes Ḥusayn b. ᶜAlī al-Ǧaᶜfī as narrating: "Isrā'īl

b. Yūnus was asked after which thing the wind was named. He replied: 'After the *Qibla*: The one from its North is *Aš-Šamāl*, and the one from its South is *Al-Ǧanūb*. *Aṣ-Ṣabā* is the one blowing from the region facing its front side, and *Ad-Dabūr* is the one blowing from the region that is behind it."

15. Ibn Abī Ḥātim and Abū š-Šayḫ cite this statement of Ḥamza b. Ḥabīb: "*Ad-Dabūr* is the west wind, *Al-Qabūl* is the east wind, *Aš-Šamāl* blows towards the South, *Al-Yamān* is the south wind, and *An-Nakbā'* blows from the four directions."

16. Abū š-Šayḫ quotes Ibn ᶜAbbās as saying: "*Aš-Šamāl* blows from the area between the pole-star and the place where the Sun rises. *Al-Ǧanūb* blows from the area between the place where the Sun rises and where Canopus rises. *Aṣ-Ṣabā* blows from the area between the place where the Sun rises towards the pole-star. And *Ad-Dabūr* blows from the area between the place where the Sun sets towards Canopus."

17. Abū š-Šayḫ mentions that according to Anas God's messenger (God's blessing and peace be with him!) said: "*Al-Ǧanūb* belongs to the wind of paradise."

18. Ibn Ǧarīr and Ibn Mardawayh in their respective *Tafsīrs*, Ibn Abī d-Dunyā in the book *As-Saḥāb* and Abū š-Šayḫ in the book *Al-ᶜAẓama* cite this saying of Abū Hurayra: "I heard God's messenger (God's blessing and peace be with him!) say: 'The wind *Al-Ǧanūb* comes from paradise. So it is the gift of pollens; and in it are benefits for mankind. *Aš-Šamāl* comes from hell and passes through paradise. So the breeze of paradise encounters it, and it cools down because of that.'"

19. Ibn Rāhūya and Ibn Abī Šayba in their respective *Musnads*, al-Buḫārī in his *Ta'rīḫ*, al-Bazzār and Abū š-Šayḫ mention that according to Abū Ḏarr (may God grant him His favour!) the Prophet (God's blessing and peace be with him!) said: "During seven years God created wind after wind in paradise in front of which there is a closed door. However, the spirit came to you through a cleft of that door. If that door were opened, whatever there is between heaven and earth would be dispersed. For God this is *Al-Azyab*, and for you it is *Al-Ǧanūb*."

20. Abū š-Šayḫ quotes Ibn ᶜAbbās as saying: "*Al-Ǧanūb* is the master of the winds; its name with God is *Al-Azyab*. In front of it there are seven doors. However, whatever came to you, came to you through a cleft in them (i.e. the doors). If one of those doors were opened, whatever there is between heaven and earth would be dispersed."

21. And again, he quotes this saying of Ibn ᶜAbbās: "*Ǧanūb* never goes away, unless a river-bed carries water. Did you see it or did you not see it?"

22. He mentions this statement from Qays b. ᶜAbbād: "*Aš-Šamāl* is the salt of the earth. If there were no *Aš-Šamāl* the earth would putrefy."

23. ᶜAbdallāh b. Aḥmad, in the *Zawā'id az-zuhd*, and Abū š-Šayḫ cite this saying of Kaᶜb: "If the wind were withheld from mankind for three days, whatever there is between heaven and earth would putrefy."

24. Abū š-Šayḫ quotes ᶜUṯmān al-Aᶜraǧ as stating: "The abodes of the winds are under the wings of the Cherubim, the bearers of the throne. Then they are set in motion, they throw themselves on the wheel of the Sun, and the angels are charged with its movement. Thereafter, they are moved away from the wheel of the Sun, and they throw themselves on the sea. Then they lift themselves off the sea and settle down on the peaks of the mountains. And then they move away from the peaks of the mountains and drop on the mainland. As to *Aš-Šamāl*, it passes through the garden of ᶜAden; so it acquires some of its fragrant scent. Then *Aš-Šamāl* proceeds towards its destination between the footstool of Ursa maior and the place where the Sun sets. *Ad-Dabūr* blows towards its destination between the place where the Sun sets and that where Canopus rises. *Al-Ǧanūb* blows towards its destination between the place where Canopus rises and that where the Sun rises. And *Aṣ-Ṣabā* blows towards its destination between the place where the Sun rises and the footstool of Ursa maior. So the one does not enter the destination of the other one; and that one does not enter the destination of the other one."

25. Ibn Ǧarīr, Ibn Abī Ḥātim, Ibn al-Munḏir and Abū š-Šayḫ cite this statement of ᶜUbayd b. ᶜAmīr: "God sends (the wind) *Al-Mubaššira*, and it sweeps the earth. Then He sends *Al-Muṯīra*, and it stirs up the clouds. Then He sends *Al-Mu'allifa*, and it brings them together. Then He sends the pollens, and they fructify the fruits." — Thereafter he recited: "And We send the winds as seeds."

26. Ibn Abī Ḥātim quotes ᶜAbdallāh b. al-Mubārak as saying: "Verily, the wind has a wing. And the Moon retreats into a covering of water."

The Seventh Chapter

What is mentioned concerning the clouds and the rain

1. Ibn Abī Ḥātim and Abū š-Šayḫ quote ᶜAṭā' as saying: "The clouds come forth from the earth." Then he recited: "He sends the winds, so that they stir up clouds."

2. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following statement of Ibn ᶜAbbās (may God grant His favour to both of them!): "Truly, God sends the wind that carries the water from heaven. Then He casts it at the clouds, pouring it out as the seeds are poured out."

3. Aṭ-Ṭabarānī, in the *Ausaṭ*, cites the following tradition from ᶜAlī (may God honour him!), relying on a good chain of transmission: "The strongest part of your Lord's creation are the ten mountains. But iron hews the mountains. Fire consumes iron; water extinguishes fire. The clouds are made to serve between heaven and earth, namely to carry the water; and the wind moves the clouds. Man protects himself from the wind with his hand (only) and travels in it for the sake of his business. But intoxication overcomes man, and sleep conquers intoxication. Yet, grief prevents sleep. So, the strongest part of your Lord's creation is grief."

4. Abū š-Šayḫ mentions this explanation of Muǧāhid concerning God's words 'And the burden-bearers': "The clouds carry the rain."

5. Ibn Abī Ḥātim and Abū š-Šayḫ quote Kaᶜb as stating: "The clouds are the sieve of the rain. If there were no clouds when the water comes down from heaven, it would ruin that part of the earth on which it falls. With it also the seeds come down from heaven."

6. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following saying of Ḫālid b. Maᶜdān: "In paradise there is a tree that produces the clouds as fruits; the black ones are the fruits that are already ripe, those that carry the rain. The white ones are the fruits that have not yet ripened, those which do not carry the rain."

7. The Imām Aḥmad, Ibn Abī d-Dunyā in the book *Al-maṭar* and Abū š-Šayḫ mention the following tradition from al-Ġifārī: "I heard God's

messenger (God's blessing and peace be with him!) say: 'God makes soar up the clouds, He produces the best speech, and He causes the best laughter.' — Ibrāhīm b. Saᶜd explained: 'The speech is the thunder, and the laughter is the lightning.'"

8. Abū š-Šayḫ relates that according to Abū l-Muṭannā the earth said: "Oh Lord, saturate me with water! But do not pour it down in an overflow, as you did pour it down on the people of the Flood!" — He responded: "I will make the clouds a sieve for you."

9. Abū š-Šayḫ quotes Ibn ᶜAbbās as teaching: "In the black cloud there is the rain, and in the white one there is the dew; and that is what ripens the fruits."

10. Abū š-Šayḫ mentions that ᶜĀ'iša (may God grant her His favour!) said: "I heard God's messenger (God's blessing and peace be with him!) teaching: 'When *Baḥrīya* rises, consider it as an omen: Namely springs or a year abundant with water, which means plenty of rain."

11. Abū š-Šayḫ mentions that according to al-Ḥasan the following inquiry was made: "Is the rain from heaven or from the clouds?" — He said: "From heaven! The clouds are only signs on which the water from heaven descends."

12. And he quotes Wahb as stating: "I do not know whether the rain is brought down in drops from heaven into the clouds, or whether it is created in the clouds and then poured down as rain."

13. Ibn Abī Ḥātim, Abū š-Šayḫ and al-Ḥarā'iṭī, in *Makārim al-aḫlāq*, cite the following statement from Ḫālid b. Maᶜdān: "The rain is water that comes forth from under the throne. Then it runs down from heaven to heaven, until it gathers in the lowest heaven. And it gathers in a place that is called *'Al-Abzam'*. Then the black clouds come along, and it enters into them. And they suck it up as the sponge does. Then God directs them wherever He wishes."

14. Ibn Abī Ḥātim and Abū š-Šayḫ quote ᶜIkrima as saying: "The water comes down from the seventh heaven; and the drops of it fall on the cloud like the dung."

15. Abū š-Šayḫ cites the following explanation of aš-Šaᶜbī concerning God's word 'And He has inserted springs into the earth': "All the water on earth comes down from heaven."

16. And Abū š-Šayḫ cites this statement of Ibn ᶜAbbās: "God's messenger (God's blessing and peace be with him!) declared: 'He does not send the proper amount of water down from heaven except with a

measure; and not the proper amount of wind except with a measure. But not so on the day of Noah; for the water flowed over the dam.' — God Most High said: 'Verily, when the water overflowed, We bore you in the floating vessel.' — And on the day of ᶜĀd the wind pressed with indomitable force against the dam. God Most High said: 'By a wind roaring, violent.' "

17. Abū š-Šayḫ quotes Saᶜīd b. Ǧubayr as stating: "God does not send a drop down from heaven except with the knowledge of the keepers; but this was not so when the water overflowed. For it was furious because of God's wrath. So it overflowed the dam, and it came out of what people do not know what it is."

18. Abū š-Šayḫ also hands down this saying of Kaᶜb: "Rain is the consort of the earth."

19. Relying on the intermediary of Saᶜīd b. Ǧubayr, Abū š-Šayḫ cites the following statement of Ibn ᶜAbbās: "God creates the pearls in the pearl-oysters from the rain. The pearl-oysters open their mouths during the rain. So the big pearl is made from the big drop of rain; and the small pearl is made from the small drop of rain."

20. Ibn Abī Ḥātim and Abū š-Šayḫ quote this saying from ᶜIkrima: "God does not send a drop from heaven except that by it He lets grow a plant on earth or a pearl in the sea."

21. Abū š-Šayḫ cites the following statement from ᶜUbayd b. ʿAmīr: "God sends a wind, and it sweeps the earth. Then He sends the second one, and it stirs up the clouds. And He causes them to be darkness. Then He sends the third one, and that brings them together and forms them into a cumulus cloud. Thereafter the fourth one, and that brings the rain."

22. Ibn Abī Ḥātim and Abū š-Šayḫ quote as-Suddī as stating: "God sends the wind, and it drives the clouds from East and West, the edge of heaven and earth, where the two meet; and He pushes them out. Then He spreads them out and unfolds them in the sky, as He wishes. Thereafter He opens the gates of heaven, and He lets the water flow on the clouds. Then, after that, He lets the clouds pour down the rain."

23. Abū š-Šayḫ hands down this tradition from Abū Umāma: "God's messenger (God's blessing and peace be with him!) said: 'No people receives rain except with a boon; and they are not left without rain except through a sin.' "

24. And Abū š-Šayḫ mentions the following tradition from al-Ḥasan: It was as he looked at the clouds that he said: "By God, in them is your sustenance, but you are deprived of it through your faults."

25. Aš-Šāfiᶜī in *Al-umm,* Ibn Abī d-Dunyā in *Al-maṭar,* and Abū š-Šayḫ cite this tradition from al-Muṭallib b. Ḫanṭab: "The Prophet (God's blessing and peace be with him!) said: 'There is no hour of night or day in which heaven does not bring rain, God directing it wheresoever He wishes.' "

26. Ibn Abī Ḥātim quotes Ibn Masᶜūd (may God grant him His favour!) as saying: "There is no year more abounding in rain than another year; but God sends or directs it wheresoever He wishes."

27. And according to Abū š-Šayḫ al-Ḥasan said: "There is no year more abounding in rain than another year; but God directs it wherever He wishes. And with the rain He sends down such and such of the angels in order to note down where that rain falls, whom it provides with sustenance, and what results from it with every drop."

28. Ibn Abī d-Dunyā, in *Al-maṭar,* and Abū š-Šayḫ quote Ibn ᶜAbbās as stating: "No rain falls from heaven, unless the seeds come down with it. So, if you spread out a mat of leather you would see it."

29. Ibn Abī d-Dunyā and Abū š-Šayḫ mention this saying of Ibn ʿAbbās: "The rain receives its nature in paradise: So, when its nature is higher its blessing is greater, even though there may be less rain. And when its nature is lower its blessing is smaller, even though there may be plenty of rain."

30. Ibn Abī Ḥātim quotes this statement of Ḫālid b. Yazīd: "The rain is partly from heaven, and partly it is drawn from the sea by the clouds and made sweet by thunder and lightning. But that which comes from the sea does not produce vegetation. As for vegetation, it is produced by that (rain) which comes from heaven."

31. Abū š-Šayḫ cites this saying from Kaᶜb, from Ibn ᶜAbbās: "There is no spring flowing unless its origin is in ice."

32. Abū š-Šayḫ quotes Kaᶜb as saying: "If the ice did not come down from the fourth heaven, it would not pass anything without destroying it."

33. Again, according to Abū š-Šayḫ, Abū Mālik al-Ġifārī narrated: "I asked Ibn ᶜAbbās and said: 'One camps on desert land. Rain falls on it at night. And the following day morning comes up on that land — with green frogs!' — Ibn ʿAbbās replied: 'Indeed, this lowest heaven up to the one that is next to it, and the interval between the two, is altogether water. In it there swim the animals the like of which live in this your sea.'"

34. In the *Uṣūl as-sunna* Ibn Abī Zamīl cites the following tradition, with a chain of authorities, from Salmān al-Fārisī: "Under this heaven there is an ocean of water teeming with the animals the like of which are found in this your sea. With that ocean God flooded the people of Noah; and it is that which God has prepared as dwelling for the sake of punishment. He will bring it down before the Day of Resurrection; and God will flood with it whomsoever He wants."

35. Note. — According to Abū š-Šayḫ Qatāda said: "Ādam (on him be peace!) used to drink from the clouds."

The Eighth Chapter

What is mentioned concerning thunder, lightning, and thunderbolts

1. God Most High said: "In it there is darkness, thunder, and lightning; they put their fingers into their ears against the thunderclaps."

2. Again, He said: "It is He who shows you the lightning."

3. Aḥmad, at-Tirmiḏī, an-Nasā'ī — declaring it sound — and Abū š-Šayḫ mention the following tradition from Ibn ᶜAbbās (may God grant them both His favour!): "The Jews said: 'Oh messenger of God, inform us about the thunder! What is it?' — He replied: 'One of the angels who is in charge of the clouds. With him he has lances of fire; with them he drives the clouds wherever God wants!' — They further inquired: 'So what is the voice which one can hear in it?' — He responded: 'The urging of the clouds, when he urges them on, so that they finally go where he tells them to go.' — They said: 'You have spoken the truth!' "

4. Ibn al-Munḏir and Abū š-Šayḫ, through the intermediary of Šahr b. Ḥaušab, cite this tradition from Ibn ᶜAbbās (may God grant them both His favour!): "Thunder is an angel that drives the clouds with the praise-formula; just as the camel drover drives the camels with his song."

5. And through the intermediary of Abū Mālik, Abū š-Šayḫ relates this saying of Ibn ᶜAbbās: "Thunder is an angel that urges on the clouds with the formula of praise and exaltation."

6. According to Abū š-Šayḫ, Šahr b. Ḥaušab said: "Thunder is an angel who is in charge of the clouds; he drives them, just as the camel drover drives his camels. So, when a cloud disobeys, he shouts at it. And when his anger grows more intense, some of the fire-brands in him are scattered around. Those are the thunderbolts which you see."

7. And he quotes as-Suddī as saying: "Thunder is an angel that drives the clouds and tells them how much rain he wants them to drop."

8. Ibn al-Munḏir and Abū š-Šayḫ cite this statement of aḍ-Ḍaḥḥāk: "Thunder is an angel called *Ar-Raᶜd*. His voice, one hears, is his act of praise."

9. Ibn Ǧarīr, Ibn Abī Ḥātim, Abū š-Šayḫ and al-Bayhaqī, in his *Musnad,*

mention this saying of ᶜAlī b. Abī Ṭālib (may God grant him His favour!): "Lightning consists of lances of fire in the hands of the angels of the clouds; with them they urge on the clouds."

10. Ibn Abī d-Dunyā and Abū š-Šayḫ, through the intermediary of Ǧubayr, cite the following saying from aḍ-Ḍaḥḥāk, from Ibn ᶜAbbās (may God grant them both His favour!): "Thunder is an angel that makes its appearance in that way."

11. Ibn Mardawayh quotes the following tradition from ᶜAmr b. Buǧād al-Aš'arī: "God's messenger (God's blessing and peace be with him!) said: 'With God the name of the clouds is *Al-ᶜAnān*. Thunder is an angel that urges on the clouds; and lightning is a glance of an angel who is called Rūfā'īl.'"

12. Again, Ibn Mardawayh quotes Ǧābir b. ᶜAbdallāh: "God's messenger (God's blessing and peace be with him!) was asked about the origin of the clouds. So he said: 'Truly, an angel who is in charge of the clouds accumulates those that are far away and keeps together those that are extending. In his hand there is a lance. When it is raised, there is lightning; when he urges on, there is thunder; and when he deals out strokes, there are thunderbolts.'"

13. Al-Buḫārī in *Al-adab,* Ibn Abī d-Dunyā in *Al-maṭar* and Ibn Ǧarīr, through the intermediary of ᶜIkrima, cite the following saying of Ibn ᶜAbbās: "Thunder is an angel who calls the clouds, as the shepherd calls his sheep."

14. Ibn Ǧarīr and Ibn Mardawayh, through the intermediary of aḍ-Ḍaḥḥāk, hand down this saying from Ibn ᶜAbbās: "Thunder is one of the angels whose name is *Ar-Raᶜd.* It is his voice that you hear. And lightning is a whip of light with which that angel urges on the clouds."

15. Ibn al-Munḏir and Ibn Mardawayh, through the intermediary of Muǧāhid, transmit the following statement from Ibn ᶜAbbās: "Thunder is an angel whose name is *Ar-Raᶜd,* and this his voice is his act of praising God. When his urging of them becomes more intense, the clouds press against each other and collide for fear of him. Then thunderbolts issue from them."

16. Ibn Ǧarīr quotes Muǧāhid as saying: "Lightning is the agitation of an angel."

17. Ibn Abī Ḥātim cites the following tradition from Muḥammad b. Salama: "We were instructed that lightning is an angel who has four faces: The face of a man, the face of a bull, the face of an eagle, and the face of a lion. And when it flicks its tail, then that is lightning."

18. Ibn Abī Ḥātim quotes Abū Hurayra as stating: "Lightning is the colliding of hailstones."

19. According to Abū š-Šayḫ, Abū l-Ǧald said: "The sky consists of an enclosed wave. Lightning is the glitter of the water; and the thunderbolts are the lances with which the clouds are urged on."

20. The Imām Aḥmad, in *Az-zuhd,* Ibn Abī Ḥātim and Abū š-Šayḫ quote Abū ᶜImrān al-Ḥabūnī as saying: "We were instructed that under the throne there are oceans of fire from which the thunderbolts are falling down."

21. According to Abū š-Šayḫ, as-Suddī said: "The thunderbolts are fire."

22. And according to Ibn ᶜAsākir, Ka'b al-Aḥbār stated: "Thunder and lightning are about to emigrate to Syria, so that there will be no thunder nor lightning except between Al-ᶜArīsh and the Euphrates."

The Ninth Chapter

What is mentioned concerning the Milky Way and the Rainbow

1. Aṭ-Ṭabarānī and Abū š-Šayḫ, through an intermediary, mention the following tradition from Muᶜāḏ b. Ǧabal, from the Prophet (God's blessing and peace be with him!): "The Milky Way, which is in the sky, comes from the sweat of the viper which is under the throne."

2. Aṭ-Ṭabarānī quotes Ǧābir b. ᶜAbdallāh as saying: "God's messenger (God's blessing and peace be with him!) said: 'Oh Muᶜāḏ, I am sending you to some of the People of the Book. So, when you are asked about the Milky Way, which is in the sky, say that it is the saliva of the snake under the throne.' "

3. Abū š-Šayḫ quotes Ḫālid b. Ma'dān as saying: "The Milky Way, which is in the sky, comes from the sweat of the reptiles which support the throne."

4. Al-Buḫārī (may God grant him mercy!) in *Al-adab al-mufrad* and Abū š-Šayḫ, through intermediaries, cite the following saying of ᶜAlī b. Abī Ṭālib (may God grant him honour!): "The Milky Way, which is in the sky, is the same as the gates of heaven, through which God poured out the water gushing forth over the people of Noah (peace be with him!)."

5. On the basis of a sound chain of transmission, Abū š-Šayḫ hands down the following saying of Ibn ᶜAbbās (may God grant them both His favour!): "The Milky Way is the same as the gate of heaven through which it breathes."

6. And relying on another authority, he quotes Ibn ᶜAbbās as stating: "The Milky Way is the gate of heaven; its extremity is from here in the direction of *Ad-Dabūr* (i.e., the west wind), and from right to left."

7. Al-Buḫārī (may God grant him mercy!), in *Al-adab al-mufrad,* cites the following saying of Ibn ᶜAbbās (may God grant them both His favour!): "The Milky Way is one of the gates of heaven. As to the rainbow, it is the security against drowning after the people of Noah (on him be peace!)."

8. Saᶜīd b. Manṣūr, in his *Sunna,* and al-Buḫārī, in *Al-adab al-mufrad* and with a sound chain of transmission, relate on the authority of Saᶜīd b. Ǧubayr that Harqal wrote to Muᶜāwiya b. Sufyān Ibn Ḥarb. He inquired about the Milky Way, the rainbow and the place where the Sun rose: It did not rise there before and not after that event. Muᶜāwiya replied: "Whom do I have for this?" — And he was told: "Ibn ᶜAbbās!" — So Muᶜāwiya wrote to him for these questions. Ibn ᶜAbbās (may God grant them both His favour!) wrote back to him: "As for the Milky Way, it is the gate of heaven through which it breathes. As for the rainbow, it is a security for the people of this world against drowning. And as for the place where the Sun rose, it is a place in the sea, at the time it was divided for the Israelites."

9. In *Al-ḥilya,* Abū Nuᶜaym cites the following tradition from Ibn ᶜAbbās: "The Prophet (God's blessing and peace be with him!) said: 'Do not say *Qausu Quzaḥa* (= rainbow); for *Quzaḥ* is Satan. Rather say: *Qaus Allāh.* It is a security for the people of this world."

10. In *Al-mustadrak* al-Ḥākim mentions this tradition from Ibn ᶜAbbās, as going back to the Prophet (= *marfūᶜan*): "The rainbow is a security for the people of this earth against drowning."

11. Isḥāq, from Bišr, Ibn ᶜAsākir, through the intermediary of Ǧubayr, and Muqātil, from aḍ-Ḍaḥḥāk, from Ibn ᶜAbbās (may God show them all His pleasure!) mention this tradition concerning God's word: 'And it was said: Oh Earth, swallow your water! Oh Heaven, desist!': "And the earth swallowed its water, and the water of heaven rose till it reached the clouds of heaven, in the hope of returning to its place. Then God revealed to it that it should retreat: 'For you are dirty and furious.' — So the water retreated, it became salty, smelling bad and fluctuating. And mankind suffered damage because of that. So God sent the wind; He gathered it in the places of the seas. Then it became clamorous and salty, and it could be used. — Noah (peace be on him!) looked out: And lo, the Sun had already risen and it appeared to him the hand from heaven. That was a certain sign between him and his Lord, a security against drowning. The hand was the bow which is called *Qausu Quzaḥa.* But it is prohibited to call it *Qausu Quzaḥa* because *Quzaḥ* is Satan, and this is God's bow. People believe that formerly there was a string and an arrow on it in the sky. But when God established it as security against drowning for the people of this earth, God removed string and arrow. And God knows better."

The Tenth Chapter

What is mentioned concerning the earthquake

1. Abū š-Šayḫ and Ibn Abī d-Dunyā, in the book *Al-ʿuqūbāt,* cite the following tradition from Ibn ʿAbbās (may God grant them both His favour!): "God created a mountain called *Qāf;* it surrounds the earth, and its roots reach down to the rock on which the earth is (established). When God Exalted and Most High wishes that a town has an earthquake, He gives His command to that mountain. As a consequence, it sets in motion the region around this town; that causes it to quake and to move. Then the town moves, but not the town (itself)."

2. Abū š-Šayḫ has a similar tradition from Wahb (may God grant him His favour!).

The Eleventh Chapter

What is mentioned concerning the mountains

1. Abū š-Šayḫ quotes ʿAbdallāh b. Yazīd as saying: "*Qāf* is a mountain surrounding the earth; it consists of an emerald on which the sides of heaven rest."

2. Ibn Abī Ḥātim and Abū š-Šayḫ cite this explanation of Kaʿb concerning God's word 'Until it (i.e. the Sun) had disappeared behind the veil': "The veil is a green mountain consisting of a hyacinth; it surrounds the creatures, and from it originates the green colour of the sky, which is called *Al-Ḫaḍrā'* (= the Green). The green colour of the sea comes from the sky; therefore it is called *Al-Baḥr al-Aḫḍar* (= the green sea)."

3. According to Abū š-Šayḫ, Ibn ʿAbbās stated: "The sea is placed on a green rock. So, what you see of the green colour of the sky, that comes from the greenness of that rock."

4. Ibn Abī Ḥātim and Abū š-Šayḫ cite the following tradition from Anas: "God's messenger (God's blessing and peace be with him!) said: When God created the earth it was made plane. Then He created the mountains and placed them on it; as a result, it became stable. The angels marvelled at the creation of the mountains and said: "Oh Lord, in your creation, is there anything stronger than the mountains?" — He responded: "Iron!" — They asked further: "Oh Lord, and is there anything in your creation stronger than iron?" — He replied: "Yes, fire!" — They went on: "And is there anything in your creation stronger than fire?" — He said: "Yes, water!" — And again: "Oh Lord, and is there anything in your creation stronger than water?" — He answered: "Yes, the wind!" — Finally, they inquired: "Oh Lord, and is there anything in your creation stronger than the wind?" — He said: "Yes, man — giving alms with his right hand while it is hidden from his left.""

5. Ibn Abī Ḥātim quotes ʿAṭā' as saying: "The first mountain that was set on earth was Abū Qubays."

6. And, according to Abū š-Šayḫ, Ibn ʿAbbās said: "Truly, the mountains are quite proud on earth because it is firmly established through them."

The Twelfth Chapter

What is mentioned concerning the seas

1. Abū š-Šayḫ cites the following tradition from Ibn ᶜAbbās (may God grant them both His favour!): "As to this creation, it is surrounded by a sea." — Someone asked: "And what is behind the sea?" — He said: "Air." — Again: "And what is behind the air?" — He replied: "A sea that surrounds this air, and the sea that enters into seven seas, and the eighth." — Finally, the question was raised: "And what is behind the eighth?" — He responded: "There the matter comes to an end."

2. From Wahb he has this saying: "There are seven seas and seven earths. And the earth rests on the back of the fish. The name of the fish is *Bahamūt*."

3. And he quotes Ḥassān b. ᶜAṭīya as saying: "I was instructed that the extension of the earth is 500 years. Of that its seas cover a distance of 300 years, the deserted area extends over 100 years, and the cultivated lands measure 100 years."

4. Abū š-Šayḫ hands down the following tradition from Ibn ᶜAbbās: "Someone inquired about the flow and the ebb. He said: 'Truly, God has an angel who is in charge of the ocean. When he puts in his foot, it overflows; and when he raises it, it goes down. That is the flow and the ebb.'"

5. According to Abū š-Šayḫ, Abū ᶜAmr stated: "Under this your sea there is a sea of fire. Under that sea there is a sea of water. And under that sea there is a sea of fire; (and so forth) until he had numbered seven seas of fire and seven seas of water."

6. Ibn Abī Ḥātim quotes Sufyān as saying: "I was instructed that the sea comes forth from a water-skin."

7. Ibn Abī Ḥātim cites this statement of ᶜAbdallāh b. ᶜAmr (may God grant them both His favour!): "I was instructed that the sea is a water-skin in the hand of an angel. If the angel were to treat it carelessly, it would clash against the earth."

8. And Ibn Abī Ḥātim mentions this saying of Kaᶜb al-Aḥbār (may God grant him His favour!): "The sea exceeds the earth only by the holding rope of a bull."

9. In *Al-muṣannaf*, Ibn Abī Šayba transmits the following tradition from ᶜAbdallāh b. ᶜAmr (may God grant them both His favour!): "The water of the sea does not run at the ritual washing nor the (bath of the) great impurity. — Verily, under the earth there is fire, then water, then fire."

The Thirteenth Chapter

What is mentioned concerning the Nile

1. The Imām Aḥmad and al-Ḥākim, who qualifies it as sound, cite the following tradition from Anas: "God's messenger (may God's blessing and peace be with him!) said: 'I was lifted up to the lotus-tree in the seventh heaven. And I saw that from its stem issued forth two exterior and two hidden streams. I said: Oh Ǧibra'īl, what is this? He replied: As for the two hidden ones, they are in paradise; and as for the exterior ones, they are the Nile and the Euphrates.'"

2. Muslim quotes Abū Hurayra (may God show him His pleasure!) as narrating: "God's messenger (God's blessing and peace be with him!) said: 'The Sayḥān, the Ǧayḥān, the Euphrates, and the Nile, they all belong to the rivers of paradise."

3. Al-Ḥāriṯ b. Abī Usāma, in his *Musnad,* and al-Bayhaqī, in *Al-baᶜṯ,* mention the following statement of Kaᶜb: "The river Nile is the river of honey in paradise; the river Tigris corresponds to the river of milk in paradise; the river Euphrates to the river of wine in paradise; and the river Sayḥān is the river of water in paradise."

4. Abū š-Šayḫ, in *Al-ᶜaẓama,* cites the following tradition from al-Layṯ b. Saᶜd: "I was told that there was a man from the Banū l-'Ayṣ whose name was Ḥā'id b. Abū Šālūm b. al-ᶜAyṣ b. Isḥāq b. Ibrāhīm (on him be peace!). He fled from one of their kings and finally entered the land of Egypt; and he made his abode in it. When he saw the wonders of its Nile, God determined for him not to leave its bank, until he would reach its farthest point, whether he would come out (alive) or die. So he travelled on it, as some have it, for thirty years among human beings and for yet another thirty years among non-humans. As others say, fifteen of this or that and fifteen of this or that, until he finally came to a green sea. He looked at the Nile that was dividing as it came nearer.

And lo, there was a man standing (there), praying under an apple tree. When he saw him he became friendly to him, he greeted him and said: 'Who are you?' — He replied: 'I am Ḥā'id b. Abī Šālūm b. al-ᶜAyṣ. But who are you?' — He answered: 'I am 'Imrān, son of so and so, Ibn al-ᶜAyṣ. So, what brings you here, Ḥā'id?' — He said: 'I came for the sake of this Nile.' — He replied: 'I, too, was led here by the same (goal) as you, until I finally reached this place. Then God revealed to me that I should stay here till His command would bring you (here).'

Ḥā'id asked him: 'Tell me, what ultimately did you come to know in the matter of this Nile? And did it ever become evident to you from the books that someone of Adam's descendants would reach it?' — He responded: 'Yes! I came to know that a man from the Banū l-ᶜAyṣ would reach it. And I do not believe him to be another than you.' — He said: 'How is the way to it?' — He replied: 'Travel, as you have done, on this sea. Then you will come to an animal the front part of which you can see, but not the back side. But as far as that is concerned, it should not terrify you. This animal is a foe of the Sun: When he rises, it pounces upon him to devour him. And when he sets, it pounces upon him in the same fashion.'

'Mount on it; it will carry you to the (other) side of the sea. Travel on there, and you will come to a land of iron. If you traverse it you arrive in a land of copper. If you traverse that you come to a land of silver. And if you traverse that you arrive in a land of gold. In that land, finally, you will obtain the knowledge of the Nile.' So he travelled until he reached the land of gold. And he travelled in it until he came to a wall of gold. Its pinnacle was of gold and its cupola was of gold. It had four doors. He looked at water coming down from the top of that wall until it would settle in the cupola. Then it was flowing off into the four doors: Three were discharging it into the earth, while one was emitting it on the surface of the earth. That was the Nile. He drank from it and rested. And he rushed towards the wall to climb up. But an angel came to him and told him: 'Oh Ḥā'id, stop where you are! You already have obtained the knowledge of this Nile and this paradise; for, indeed, it flows down from paradise.'"

5. Ibn Abī Ḥātim cites the following tradition from ᶜAbdallāh b. ᶜAmr (may God grant them both His favour!): "The Nile of Egypt is the lord of the rivers. God has made every river subservient to it, from the East to the West. When God, the Exalted, wishes that the Nile of Egypt flows, He orders every river to enlarge it. Then the rivers enlarge it with their water. And for its sake God causes the earth to stream, namely through its sources. — When its flowing has reached as far as God wanted it to reach, He communicates His inspiration to every water. So it returns to its origin."

Conclusion

Aṭ-Ṭabarānī quotes Muslim al-Hiğrī as narrating: "I addressed ᶜAbdallāh b. ᶜAmr thus: 'From what is creation made?' He replied: 'From water, wind, light, and darkness.' — Then I came to Ibn ᶜAbbās (may God grant them both His favour!) and I asked him about that matter. He answered: 'In this matter it is as ᶜAbdallāh b. ᶜAmr has said (may God grant them His favour!). And God knows better!'"

This is what has come down to us of *The Radiant Cosmography* containing the cosmography of tradition.

PART C

COMMENTARY ON THE TEXT OF *AL-HAY'A AS-SANĪYA*

0,1: *Hay'a,* in the title, obviously has a double meaning: First, it denotes this particular treatise (*Al-hay'a as-sanīya*), and then it describes its subject matter (*al-hay'a as-sunnīya*). As title *hay'a* is not unusual at this time, other contemporary authors employ it, too, e.g. Mu'ayyid ad-Dīn al-ᶜUrḍī, who worked with Naṣīr ad-Dīn aṭ-Ṭūsī (d. 672 H./1274 A.D.) in Marāġa, al-Ğūzğānī (d. 681 H./1282.3 A.D.) and al-Ğaġmīnī (d. 745 H./1344.5 A.D.). But in view of the contents of this treatise, its preference for traditional teachings, it strikes a peculiar note.

Hay'a, in the unspecified meaning of "form", already occurs in the Qur'ān (Sūra 3,49 and 5,11). In scientific circles the term acquired the technical meaning of "astronomy", perhaps through assimilation to the Greek term *kosmos* in the vogue of the translation literature. The terminology seems to have developed by the intermediate stages of *ᶜilm hay'at al-ᶜālam* (= the science of the form of the world) and *ᶜilm hay'at al-aflāk* (= the science of the form of the spheres) to *ᶜilm al-hay'a* (= the science of astronomy). Cf. C.A. NALLINO: *Raccolta* V, 103. — *ᶜIlm al-Falak* 19. According to D. PINGREE's article on *ᶜIlm al-Hay'a*, in *EI*², the term would seem to be used for:

> that branch of knowledge which deals with the geometrical structure of the universe, which determines the laws governing the periodic motions of the celestial bodies, which devises cinematic models to describe these motions, which reduces them to tabular form so that a computer can, with as much precision and ease as possible, determine the positions of the heavenly bodies as seen from any particular locality on the surface of the earth, and which invents and employs the instruments necessary to guarantee the utmost accuracy in observations. (p. 1135).

Hence the term *hay'a* appears to cover the purely scientific and mathematical side of the astronomer's work.

explicitly the exterior rivers, clearly distinguishing them from the two hidden rivers of Paradise. Nevertheless, in this text all four issue from the stem of the lotus-tree.

As far as the Nile alone is concerned, it is the result of a mystified journey of discovery to its source that "it flows down from Paradise", but is (i.e. at least a fourth part of it) a river on the surface of the earth. A man, said to have come to Egypt fleeing from the anger of his king, was so fascinated by the wonders of the Nile that he spent nearly sixty years travelling along its banks in search of its source. Then he reached "a green sea"; he was instructed to cross it on the back of a giant animal, apparently the arch-enemy of the Sun whom it tries to devour at its rising and setting. After having crossed to the other side of the "green sea", he had to traverse the lands of iron, copper, silver, and finally gold.

Finally he came to a "wall of gold", with four doors. Water was flowing down from the top of that wall into the four doors: Three parts were running into the earth, and the fourth part flowed along the surface of the earth. This part turned out to be the Nile. About to climb that wall, he was stopped by an angel and informed that the Nile "flows down from Paradise" (XIII,4). — Here, of course, human knowledge comes to an end. But even though the "discoverer" reaches Paradise, the story must have stirred human curiosity and the will to repeat such a journey. And that is probably the only scientific part of it.

A more down-to-earth text is quoted in the last fragment of this chapter. ʿAbdallāh b. ʿAmr suggests an "explanation" of the periodic flooding of the Nile; but that event, too, is ultimately of Allāh's own doing. For it is He who made all rivers, from East to West, subservient to the Nile, "the lord of the rivers" (XIII,5). Thus it is He, too, who commands every river to sufficiently enlarge the Nile and finally to return when He wants it to subside. However, Allāh's use of the subordinate rivers seems to be a step towards a secondary causality — and a new invitation to man to verify this theory.

To sum up: The harvest of scientific elements in *Al-hay'a as-sanīya* is doubtless rather meager. But the many loose ends and the numerous pieces of diverse, often contradictory theories and explanations of the cosmic, meteorological, natural and geographical phenomena make it a store-house of ideas and scientific stimuli. It is to these elements that as-Suyūṭī wants contemporary science to revert — that is the historical significance of his treatise *Al-hay'a as-sanīya*.

PART B

THE TEXT

I. The Arabic text of as-Suyūṭī's

Al-hay'a as-sanīya fī l-hay'a as-sunnīya

THE MANUSCRIPTS

The number of hand-written copies of a medieval treatise testifies to its popularity and influence among its contemporary readers. At the outset of my research on the *hay'a as-sunnīya* it therefore came as a surprise to me that of as-Suyūṭī's *Al-hay'a as-sanīya* such a great number of copies is still available in the various manuscript libraries of the world. My list of over sixty extant copies is probably not even complete; it necessarily depends on access to libraries and catalogues, and most probably more copies will be added in the future. Even so, it illustrates the place this treatise must have had in contemporary intellectual life.

The great number of extant copies makes it impossible to use all of them for an edition of the text. Perfectionism, moreover, is quite out of place. It could only obstruct the work the sole goal of which is to establish the correct, unaltered text intended by the author. This goal, I am confident, has been reached with the nine manuscripts I have collated. The oldest ones were copied only some fifty to seventy years after the author's death. And none of them reveals grave textual problems, such as the presence of different versions of the treatise or major alterations. It is, therefore, quite unlikely that an examination of more manuscripts, and even the discovery of older ones, would change the text, in essential points, which is presented in the following edition. As it is a compilation from a number of earlier books used also by other authors no real surprises are to be feared.

The four or five oldest manuscripts would have sufficed to establish the text. But the younger ones proved useful, too: They often helped to decipher illegible words in the oldest ones; but more importantly, their

brief interpretations of difficult passages, marginal notes and sometimes selections of what their copyists considered important, presented clues concerning the reception of this treatise by contemporary scholars. It has not been attempted to conjecture the stem of the manuscripts because the copies examined were too widely divergent. For such traditional materials, compiled at a late date, a conjectured stem does not promise to be beneficial any way, since the copyists may have been influenced by versions of traditions they had memorized from other sources. — In what follows I first describe the manuscripts I have used for my text edition; then I list those I have examined but excluded as less useful, and finally additional ones which I found mentioned in various catalogues and bibliographies. With the exception of the two Princeton manuscripts I have been able to collate the manuscripts themselves, not only their copies.

S: The oldest and one of the most reliable manuscript copies of the *Hay'a as-sanīya* used for my edition, is kept in the Ṣehid Ali Paṣa collection of Süleymaniye Library in Istanbul. It bears the catalogue number 2731/1, which means that it is the first treatise bound together with others in the volume 2731. Its measures are 178 × 132 and 121 × 76 mm. The copy was made in the year 963 H./1556 A.D., i.e. 52 years after as-Suyūṭī's death, by Muḥammad b. ʿUmar. It is written in a clear Nasḫī, imitating the old Arab style of writing, and has 32 folios with 19 lines to the page. — It is obvious that the copyist applied great care in the execution of his work. Thus the diacritical points, and often also the vowel-signs, are diligently inserted. But there is an omission of five lines at the end of chapter seven and in the beginning of chapter eight, which is probably due to oversight. However, the book-binder was not equally diligent: After the text VII, 10 about four pages of as-Suyūṭī's *Al-hay'a as-sanīya* are left out and twelve pages from a different treatise are inserted. — The chapter headings are carefully marked off from the rest of the text. Characteristic of this copy is the ending of each chapter with a formula granting Allāh the fullest knowledge *(wa Allāh aʿlam)*, which may indicate some reservation about the preceding teachings. — Because this copy proved to be not only the oldest, but also the most trustworthy, I have generally given preference to its readings.

A_1: This manuscript was copied 25 years after S, namely in the year 988 H./1580 A.D.. It is part of the Aya Sofya collection of Süleymaniye Library in Istanbul. It is the first treatise in the volume bearing the number K. 2681. The copyist was a certain Muḥammad b. ʿAbd Qadr ʿAlī al-Barlassī. He wrote it in a very neat Nasḫī, on 31 folios with 19

lines to the page. The copy was probably made for a bibliophile because it is manifest that much attention was given to the aesthetic appearance of the book. Thus the head-lines are beautifully displayed in colours, and the volume has an expensive binding. — Fortunately the copyist was equally careful with the text. Hardly any omissions, skipping of words and lines, can be pointed out. The variant readings indicate that the copyist paid attention to the meaning of the text and its grammatical correctness, too. For he occasionally makes minor corrections. Judged as a whole, this is the most valuable copy of the *Hay'a as-sanīya*.

A_2: This is the longest copy of the treatise I have seen. It fills 88 folios, with 9 lines to the page, and is bound as a separate volume, which has the appearance of a book of piety or meditations (perhaps it was used as such). Catalogued as the number K. 2680, it is included in the Aya Sofya collection of Süleymaniye Library in Istanbul. — Neither the name of the copyist nor the date of his work is mentioned. The copy is written in a clear Nasḫī. Since it is written broadly, without economizing on space or paper, it is the most legible copy I have seen. In addition, the chapter headings, displayed in red and blue, give the treatise a pleasant arrangement. Unfortunately, the copy is less trustworthy in details than agreeable in appearance. The reason is probably that it was made from an original that was not nearly as legible and, moreover, faulty. This copy, therefore, was handy in the preparation of the edition, but its variants were treated cautiously.

P_1: This is the oldest of three copies of as-Suyūṭī's *Al-Hay'a as-sanīya* kept in the manuscript library of Princeton University (Garret Collection); its catalogue number is 993. Previously it belonged to the collection of Brill, Leiden, from which it was acquired in 1904. The copy is written in a clear, but occasionally careless Nasḫī. It is generally pointed. Its date is given as 1012 H./1603 A.D., but the name of the copyist is unknown. The treatise covers 18 folios, with 21 lines to the page. Catchwords are employed, and the headings are displayed in red colour. Nevertheless, as many omissions of words and short parts of the sentences indicate, the copyist cannot be said to have applied great care. But his original must have been good, since his copy is nearly always in agreement with the best manuscripts described above. A table of contents is attached, but it probably is of a later date and written without care. The measurements of the manuscript are: 210 × 156 mm, and writing covers 140 × 100 mm.

P_2: This is another copy of as-Suyūṭī's treatise now kept in the Garret Collection of Princeton University. Its catalogue number is 991.

This copy, too, was acquired from Brill, Leiden, in 1900. It was made by the copyist Nūr ad-Dīn b. Nūḥ in the year 1088 H./1678 A.D., i.e. rather late. It is written in a rather careless Nasḫī, which sometimes makes reading difficult. The pointing is fairly common, but often not trustworthy. Inspite of the use of catchwords and coloured entries, the arrangement is rather poor. The manuscript measures 203 × 145 mm, the writing covering 155 × 93 mm; it has 20 folios with 21 lines to the page. Since this copy employs the eulogies after names with the greatest consistency, I have generally followed its practice. In addition, I have used its table of contents. But its variant readings were almost always relegated to the apparatus; for they appeared to stem from a faulty original, associations or mistaken interpretations or corrections of the copyist. Occasional marginal notes and the variant in text XI, 6 proved useful, however, as they shed some light on the contemporary interests of the readers. Moreover, the fact that this copy regularly adds *wa ʿağā'ib* (= and the wonders...) to the head-lines shows that by that time the *Hay'a as-sanīya* had become embodied in the *ʿağā'ib al-maḫlūqāt*-literature. Hence the intention of the author of restoring *sunnī* cosmology was no longer understood or thwarted.

U: This is one of four manuscript copies in the library of Istanbul University. Its catalogue number is A. 1476, 11; it is the eleventh treatise in one volume, in which it covers the folios 38 r—55 r, with 25 lines to the page. It is written in a fairly clear Nasḫī. The name of the copyist is not mentioned; and no date is given in the treatise itself. But since it was bound together with another treatise which appears to be in the same hand and which was copied in the year 1037 H./1627 A.D., it may be conjectured that the copy of *Al-hay'a as-sanīya* was made around that time, too. It was obviously made with care and attention, especially to the correct forms of the names. However, this concern for correctness appears to have resulted in occasional changes of the original. Thus the manuscript was used only for confirmation of variants in the older ones, but with caution.

B_1: This is the best copy of *Al-hay'a as-sanīya* among four others kept in the Bağdatlı Vehbi Efendi Collection of Süleymaniye Library in Istanbul. It bears the catalogue number 849. This volume measures 205 × 149 mm, and the text of the treatise covers 25 folios, with 23 lines to the page. It is written in a Nasḫī of the Arab style by an unknown copyist. The date is given as the year 1059 H./1649 A.D. This copy appears to be fairly trustworthy; generally it agrees with the older manuscripts S and A_1. The variants it offers indicate that the copyist had

a good original, but tried occasional corrections when he saw fit. This copy, therefore, was used mainly to corroborate the readings of the older manuscripts and to check the history of the text.

B_2: This is another, partial, copy of as-Suyūṭī's treatise in the Bağdatlı Vehbi Efendi Collection. Its catalogue number is 2102/3, i.e. it is the third treatise in a volume containing several others. It measures 212 × 152 mm, and the written surface covers 158 × 96 mm. The copy is limited to the folios 20-26, having 28 lines to the page. The writing style is an easily readable Nasḫī. The copy was made by Yūsuf b. Sulaymān an-Naqqāš al-Ḥanafī aš-Šāmī in the year 1077 H./1666 A.D. This is not a complete copy of as-Suyūṭī's treatise: The whole section from III, 11 to IV, 45 is left out; and, moreover, many individual paragraphs have been omitted, apparently by way of selecting the preferred traditions. Such omissions have not been specifically marked in the apparatus, since this serves the fixation of the original text, not the characterisation of individual manuscripts. This particular copy has been used for the present edition principally as an aid in deciphering difficult passages; and occasionally its corrections or suggested interpretations have been considered for a better understanding of the text.

B_3: This is the third copy in the Bağdatlı Vehbi Efendi Collection which was used for the present edition. Its catalogue number is 656/3, i.e. it is the third treatise contained in this volume; it measures 202 × 139 mm and the written surface covers 145 × 97 mm. The copy fills the folios 99 to 118, having 21 lines on a page. The writing style is Taʿlīq; neither the name of the copyist nor the date is mentioned. Though it appears to be somewhat younger, it generally agrees with the oldest copies. Its variants often appear to be the products of a copyist's attempt to improve the text with his own corrections. This copy, therefore, has been used cautiously; on the whole, it only has served as confirmation of other manuscripts.

The following manuscripts were examined briefly, but not selected for this edition because they proved to be late copies or so carelessly executed that nothing new could be expected from them:
Istanbul, Bağdatlı Vehbi Ef. 2103/14.
Istanbul, Esad Ef. 3545/10.
Istanbul, Haci Beşir Ağa 655/5.
Istanbul, Lala Ismail 678/11.
Istanbul, Lâleli 3736/2.
Istanbul, Lâleli 3767/3.
Istanbul, M. Hafid Ef. 191.
Istanbul, Mihrişah S. 335/3.

Istanbul, Reisülküttab 1157/43.
Istanbul, Süleymaniye 708/21.
Istanbul, Süleymaniye 1030/23 (in very bad condition).
Istanbul, Ş. Esad Ef. Medresesi 182/4.
Istanbul, Hacı Mahmud Ef. 778/5.
Istanbul, Halet Ef. 822/3.
Istanbul, Aya Sofya K. 2682.
Istanbul, Aya Sofya K. 2683.
Istanbul, Antalya-Tekelioğlu 897/2.
Istanbul, Pertev Paşa 608/2.
Istanbul, Rşd. 988/18.
Istanbul, Rşd. 1004/16.
Istanbul, University A. 1634.
Istanbul, University A. 2952.
Istanbul, University A. 6136.
Bursa, Haraççioğlu nr. II — 1213/3.
Konya, Yusuf Ağa 7250/1.

Additional manuscripts of *Al-hay'a as-sanīya* mentioned in the catalogues and bibliographies:

Istanbul, Selim Ağa Mjm. 161/4.
Istanbul, Asaf III., 250, 852.
Kütahya, Zeytinoğlu 5193.
Kütahya, Vahit Paşa Il Halk Kth. 933.
Manisa, II Halk Kth. 1241; 297,2 = 927.
Princeton, University 992.
Vienna, National-Bibl. 2368.
Berlin, 5697/8.
Gotha, 52,4; 1383.
Ind. Office, 1037.
British Mus. Suppl., 1226,3.
Alger, 1556.
Cairo, I, 337; I, 448; VII, 146; ^{2}I, 160.
Hamburg, Orient. Seminar, 15,1.
Alex. Fun., 41,3.
Patna II, 392, 25791; II, 492, 26521.
Paris, 4253,3.
Stockholm, 77 b.
Brill — H., 615.
Beirut, 200.
Rampur, I, 125, 433; II, 114, 436.

The manuscript München 133, which is mentioned in GAL II, 148 nr. 66, is actually a compilation by Ibrāhīm al-Qaramānī al-Āmidī, whose works were discussed in the beginning of the present study.

Some remarks on technical details of the edition

The manuscripts usually do not number the chapters, and never the paragraphs. Such numbers have been inserted for easy reference in the commentary. They cannot disturb the flow of the text since it consists of individual fragments collected from widely separate sources. Moreover, the chapter headings including the formula *mā warada fī* do not occur in all manuscripts examined and are, therefore, not part of the original text. For the sake of uniformity they have been used throughout in the same fashion. Similarly I have employed the eulogies after names, which also differ quite often, uniformly and consistently by following the practice of manuscript P_2. It is most consistent itself.

To facilitate the printing of the Arabic text, and especially the apparatus, the manuscripts used for the edition were denoted with Arabic letters. They correspond to the letters used above as follows:

A_1	= Aya Sofya K. 2681 (dated 988 H./1580 A.D.)	ا ا
A_2	= Aya Sofya K. 2680 (not dated)	اب
B_1	= Bağdatlı Vehbi Ef. 849 (dated 1059 H./1649 A.D.)	با
B_2	= Bağdatlı Vehbi Ef. 2102/3 (dated 1077 H./1666 A.D.)	بب
B_3	= Bağdatlı Vehbi Ef. 656/3 (not dated)	بث
P_1	= Princeton Univ., Garret Coll. 993 (dated 1012 H./1603 A.D.)	جا
P_2	= Princeton Univ., Garret Coll. 991 (dated 1088 H./1678 A.D.)	جب
S	= Şehid Ali Paşa 2731/1 (dated 963 H./1556 A.D.)	س
U	= Istanbul University A. 1476/11 (dated 1037 H./1627 A.D., but uncertain)	و

The manuscripts vary greatly in orthography; without saying so in every case, I have employed the modern practice throughout. Thus I have

inserted *hamzas* wherever they would be used in modern writing and have treated the *wāws* and *yās* accordingly. Only when the meaning of the word could be affected, as in the case of *hawā'* (= air) and *huwan* (= abysses), have I expressed my hesitation in the apparatus or more explicitly in the commentary.

The following signs were used:

\+ An addition in the manuscript(s) mentioned.

— An omission in the manuscript(s) mentioned. A single word omitted is repeated after the (—) sign to assure clarity. If more words or whole lines are omitted, the limits are indicated with the same numbers, e.g. 4 4.

(hākaḏā): If agreement of the manuscripts has to be explicitly indicated.

2 ×: A word is repeated unnecessarily.

(*fī l-ḥāšiya*): A marginal note.

II. The Translation

THE RADIANT COSMOGRAPHY

CONTAINING THE COSMOGRAPHY OF TRADITION

By the Master Ǧalāl ad-Dīn as-Suyūṭī

The list of its chapters:

1. The Throne and the Footstool
2. The Tablet and the Stylus
3. The Heavens and the Earths
4. The Sun, the Moon, and the Stars
5. The Night, the Day, and the Hours
6. The Water and the Winds
7. The Clouds and the Rain
8. The Thunder, the Lightning, and the Thunderbolt
9. The Milky Way and the Rainbow
10. The Earthquake
11. The Mountains
12. The Seas
13. The Nile

In the name of God, the Merciful, the Compassionate!

Praise be to God, Who taught us what we did not know!
And God's blessing and peace on our lord Muḥammad, on his family, and on his Companions.

And then: This is a book on cosmography, which I have compiled from the traditions and executed on the basis of the old narrations. It was my goal that those with intelligence might rejoice and those with eyes take heed.

I gave it the title: "The Radiant Cosmography containing the cosmography of tradition".

And I ask God for a good intention and a pleasing conclusion!